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THE FOUNDATION OF CHRISTIAN HOPE:

A Sermon: by the Rev. Wm. France.

“And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us,” Rom. v, 5.

WHEN we consider the object and the character of Christian hope, as here exhibited by the apostle, we are naturally led to inquire after the foundation on which so high and exulting an expectation rests with so much security. ‘We rejoice,’ he says, ‘in hope of the glory of God.’ By the glory of God, in this place, we must doubtless understand all the perfections of the Divine nature. For all these shall combine to make the Christian for ever blessed, and thus become his immutable portion. In righteousness he shall behold the face of God, and be satisfied with his glorious form when he shall awake up from the sleep of death; for then that form of perfect moral beauty shall present itself to the view of his enraptured soul in all its beatific splendor. He shall then see all the glory of infinite power and knowledge exhibited in connection with infinite goodness, with the most intense love, and feel himself to be the object of the same ineffable affection, which is fixed from everlasting to everlasting by the Father on his only begotten and infinitely beloved Son. ‘I have,’ says the Son of God, speaking in reference to his disciples, ‘declared to them thy name, and I will declare it, that the love wherewith thou hast loved me may be in them, and I in them.’ If this be compared with what follows, it will fully prove the correctness of our view of this amazing subject: ‘Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world.’ Then God shall be all in all. But this is a subject more proper for devout contemplation than verbal discussion.

The Christian’s expectation of this glory is the most certain and joyful. Hence the apostle does not content himself with saying, ‘We hope for the glory of God; but, ‘We rejoice,’ or, rather boast, ‘in hope of the glory of God.’ We feel within ourselves an expectation of that glory so certain and fully assured, that our souls swell, and exult, and triumph, and put us upon the most confident, and even what may be deemed boasting expressions, of our hope of that unspeakable blessedness.

Nor can the greatest tribulations or persecutions abate that confidence. It is true, that the present circumstances of Christians, when most favorable, and much more when they are poor and persecuted, and variously afflicted in other ways, form a strange contrast with their future hope; still that hope, great and glorious and blessed as it is, and little and mean and afflicted as their present state may be, makes them not ashamed; nor shall it ever make them ashamed, so long as the 'love of God is shed abroad in their hearts by the Holy Ghost given unto them.' That constitutes the firmest basis of their lofty expectations in reference to their future state, as it gives them already to feel everlasting consolation.

That we may have a full view of this important subject, let us distinctly consider the love of God here referred to; the sense in which it is said to be shed abroad in our hearts; and how the gift of the Holy Ghost is necessary to that effect: as we shall then clearly see, that, when the love of God is shed abroad in our hearts by the Holy Ghost given unto us, we have a personal reason for our hope of the glory of God, which must fill us with exultation, under any circumstances, however afflictive and discouraging they may be, and prevent our hope from ever making us ashamed.

I. By the love of God here referred to, it is clear, we are not to understand that which we feel toward Him, but that which He has manifested toward us. The apostle informs us, that the love of God was manifested toward us when we were yet sinners, ungodly, without strength, and enemies to Him. It was manifested in the provision of a medium of reconciliation, that we, being delivered from His just displeasure, by the interposition of a sacrifice of infinite value and omnipotent efficacy, might regain his favor, and be fitted, by the renewal of our hearts in righteousness and the restoration of our whole nature to immortality, for the everlasting enjoyment of the beatific vision, in the heaven of heavens,—the habitation of God's holiness and His glory. 'Scarcely,' says the apostle, 'for a righteous man would one die; yet, peradventure, for a good man some would even dare to die: but God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.' On this he founds the following legitimate reasonings:—'Much more then, being now justified by His blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement,' or that reconciliation which could only be accomplished by the sacrificial death of Christ, and was merely typified under the ministration of condemnation and death.

It is manifest, from the entire scope of the apostle's argument in this chapter, that he is speaking of a transaction, in which the love of God was freely shown to sinful man; whose case, independent of that amazing display of the Divine goodness, was utterly hopeless. All this infinite love was exhibited to the sinner, in his lost estate, for the purpose of raising him out of it; and that in a manner which brings an omnipotent moral energy to act upon him, in order to destroy the enmity of his carnal mind against God and goodness, and to constrain him to submit the whole of his nature to the saving operation of the

Holy Spirit of truth and love ; who thus not only regenerates his soul, but also makes his body his own temple, and will hereafter so quicken and invigorate and perfect it, that even in his flesh man shall see God for himself and enjoy His glory for ever. This is 'the love of God which is shed abroad in our hearts by the Holy Ghost which is given unto us.'

II. But in what sense is this said to be shed abroad in our hearts ? In proceeding to consider this particular, we shall do well not to suffer ourselves, if not to be led wholly astray from the intention of the apostle in using such language, at least to overlook a great part of his meaning, by the illusion arising from a comparatively modern use of the term heart. The distinction now often made between the heart and the head appears to have been wholly unknown to the inspired writers. Anciently the heart was considered as the seat of all that is intellectual and moral, as well as of all that is vital and impassioned in man ; while the head is never mentioned by them as the proper seat of reason and intelligence, as it is with us. We need not here stop to inquire into the comparative merits of these two systems of physiology ; as it is quite sufficient to our purpose to observe, that the heart is generally taken, in Scripture, to signify all the powers of the human soul : and, when that distinction we intend to mark, by using the terms head and heart, is marked in the word of God, it appears to be done by using the words the heart and the reins ; where the former term does not stand for the affections, but the latter. For it was supposed (perhaps justly) that the reins are more sensibly affected by the passions of men than the heart generally is.

Having made these observations, to preserve your minds from the errors too often arising from the confusion of tongues, we proceed to observe, that the love of God may be said to be shed abroad in our hearts, in the sense intended by the apostle, when our minds are properly filled with its glorious and affecting idea, and the whole of the inner man is brought under its saving and blessed influence. This, however, includes several important particulars which it will be proper to notice distinctly.

1. It includes a distinct perception of it, according to all its length and breadth and depth and height. When we see that God has a Son who, being 'the brightness of His glory, and the express image of His person,' is the object of His infinite and eternal affection ; that He has all His Father's boundless love for us ; and, that He was sent to assume our nature, and to offer Himself up, in that nature, as a spotless victim, to atone for our transgressions,—that He bore our griefs and carried our sorrows,—was wounded for our transgressions and bruised for our iniquities,—chastised to secure our peace,—and afflicted with stripes that we might be healed : when we see all this, a cheering and holy light diffuses itself over our intellect, in a manner which will for ever prevent us from speaking of that sacred radiance contemptuously, as mere head knowledge. Whatever our heads may have to do in the apprehension of it, and by whatever name men may think proper to designate it, we then know that 'God, who commanded the light to shine out of darkness, hath shined in our hearts, to give us the light of the knowledge of His glory in the face of Jesus Christ.'

We recognize in that clear intellectual apprehension of the manifest

meaning of the intelligible words, 'Herein is love ; not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins ;' the Spirit of wisdom and revelation, conducting us to the true and saving knowledge and acknowledgment, both internal and external, of Him 'who loved us and gave Himself for us, an offering and a sacrifice to God of a sweet-smelling savor.' Thus we know that 'God hath given to us eternal life, and that that life is in His Son ;' that, through the merit of His death, we pass from death to life ; and that we shall be made perfectly, and for ever, happy with God in glory.

2. It includes a full persuasion of the truth of all these representations ; that we follow no cunningly devised fables, but the certain declarations of the God of eternal truth and love ; who cannot lie, and can have no intention to deceive us by any thing that He has said. Our faith is exercised in the full blaze of heaven's eternal Sun, who is the light and joy of all pure and obedient intelligences in the vast creation. It rests upon a basis more solid and permanent than the everlasting hills ; on a basis which shall remain unshaken 'amid the war of elements, the wreck of matter, and the crash of worlds.' The stars themselves shall fade away, the heavens be folded up like a vestment, and be changed, and the whole of this visible creation give place to one still more glorious ; but we are assured that no part of that consoling truth, which fills and dilates our spirits with its sublime and sacred discoveries, shall ever appear to us otherwise than as the certain revelation of immutable veracity. In that faith also 'the love of God is shed abroad in our hearts.'

3. It consequently includes a most delightful feeling of personal interest in the truth we thus so distinctly apprehend and fully credit. When we are truly conscious that we are, in ourselves, void of strength, for any good thought, or purpose, or word, or deed ; ungodly and sinners, and enemies to God ; and feel the misery of our condition as such,—we cannot get that just view of the love of God, as manifested to such fallen and miserable beings, in the death of His Son, in order to their reconciliation and redemption and eternal life and blessedness, and fully rely on the eternal veracity of the whole of the Divine testimony respecting these things, without feeling within ourselves solid peace and joy and hope. All our affections will be stirred by such an enlightened and steady faith in 'the record that God hath given of His Son.' Confidence, gratitude, love, veneration, in a word, every feeling that can be conceived to arise out of a sense of God's immense goodness toward us, and to connect itself with our supreme love to Him, will fill and bless and purify the heart.

Whatever men may think of their knowledge of Christ, and of their faith in Him, who are unconscious of such holy and devout affections as give purity to the whole soul, and fill the life with the fruits of righteousness, they may assure themselves that there is a glory in the Gospel which they never saw, an energy which they never felt, and a revelation of the love of God to which they are still entire strangers. Theirs is still an evil heart of unbelief, which departs from the living God, and desires not the knowledge of His ways. They were never yet truly humbled before God, nor felt the import of that awful truth, so manifestly implied in these blessed words, 'God so loved the world, that

He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' For, however cheering this language may be to the man that believes he deserves to perish, and is persuaded that this declaration is the certain truth of God, on which the true penitent may fully rely; it will be regarded with a cold and unmoved heart by him whose unsubdued spirit, whatever may be his general acknowledgment of his sinfulness and danger, never felt the pangs of a full conviction that he must have perished, had it not been for that amazing love; and who never yet perceived that faith is the gift of God, and yet that the guilt of man's unbelief is altogether his own; because he will not humbly pray for that Holy Spirit of promise, without whose Divine inspiration man will ever wander, in the pride of his own spirit, amidst the darkness and perplexity of his foolish imaginations.

3. We proceed to show how the gift of the Holy Ghost is necessary to produce that distinct apprehension and unshaken confidence in the love of God, as manifested in our redemption by the sacrificial death of Christ; which manifestation diffuses the joyous sense of the love of God through our souls, in such a manner as must for ever prevent us from being ashamed of our hope of the glory of God.

We know that the first effusion of the Holy Ghost upon Christians was accompanied by many extraordinary signs and circumstances, and that such signs and circumstances continued to accompany it, at least, in many instances, during the whole of the apostolic age. But we cannot admit, as any legitimate consequence of this, that the same Spirit is not still given for the illumination of men, though all such extraordinary signs and circumstances have long ceased to be indications of His special presence and operation. When the apostle informs us that 'the natural man receiveth not the things of the Spirit of God, that they are foolishness to him, and that he cannot know them, because they are spiritually discerned,' the whole scope of his argument goes to show, that the gift of the Holy Ghost was not only necessary to lead the first teachers of Christianity to the knowledge of its great truths, called by him 'the things of the Spirit of God,' and 'the things that are freely given to us of God;' and to qualify them to make these things known to the rest of the world, in the most proper and intelligible language; but that the same gift was equally necessary to those who would rightly receive what they thus taught, and must be necessary in every future age. The reason assigned by him, in the words just repeated, will apply in every case.

We may also observe, that it was not the sound of the mighty rushing wind, that filled the place where the first disciples waited in prayer for the promised Comforter, nor the cloven tongues of fire, that sat upon their heads, when they were filled with His holy influence, that enlightened and sanctified them. The mighty wind and the cloven tongues of fire were but signs of His coming and His presence with them, for the purposes which the Redeemer told them He should accomplish when He came. It was to give a purity and elevation to their spirits, which would enable them to understand, when brought to their remembrance, the words He had spoken to them, at a time when they could only obscurely guess at their meaning, and which they

often most strangely misunderstood. But when the Spirit of truth came, He led them into all the truth. Hence the manifest clearness of their views for ever after that event; the boldness and energy with which they stated and proved all the great truths of the Gospel; and the purity and consistency of the whole of their subsequent conduct.

The absence of those extraordinary signs and circumstances cannot fairly be supposed to render the influences of the Christian Comforter less efficacious in the hearts of the truly faithful in the present age. The Gospel is still the ministration of the Spirit. He alone can qualify any man to exercise aright the sacred functions of that ministry. This is clearly supposed in the solemn question proposed to every candidate for it, by the bishops of our established Church: 'Dost thou trust that thou art inwardly moved by the Holy Ghost to take upon thee this office and ministration?' It is only under that Spirit's holy inspiration that any man can come to a saving knowledge of the truth as it is in Jesus. For, though the words which that sacred Spirit taught the apostles to use, in stating and defending that truth, are still extant in their inspired writings, and cannot be charged with any affected obscurity; they relate to matters so pure, so elevated, and so foreign to the ordinary thoughts and imaginations of men, that they will be misunderstood by them, be deemed obscure and perplexing, if not foolish, and absurd, and contradictory; and, at best, those who are void of the same inspiration, which made the apostles able ministers of the New Testament, not of the letter, but of the Spirit, can but guess at what they intended, and will often greatly err in the judgments they form of their meaning; and, if they would speak out, they must confess that they see no glory in the Gospel of the blessed God, and cannot conceive what reason there was for our apostle to say, 'I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord.'

We mean to inculcate nothing enthusiastic by all this. The apostles spake forth the words of truth and soberness; as every one will acknowledge, who has 'not received the spirit of fear, but of power, and of love, and of a sound mind.' The Holy Ghost is not given to pervert, but to rectify the mind of man. He never elevates the imagination of any one over his reason and judgment. He gives that strength to reason, and precision to judgment, which keep that Protean faculty, called the imagination, in its proper place; and only employs it to throw around the naked truth such modest and becoming ornaments as never hide her true form and proportions from the view of mankind. There is imagination in the book of God; but it is never wild, never vain, never misleading, never without judgment: it never perverts nor conceals the truth.

The Spirit of God, by purifying and elevating and giving perspicuity to the soul of man, removes from it that veil of prejudice and passion, and secular conceptions, which prevent it from seeing light even in the holy light of God's eternal truth. The Spirit of revelation is the Spirit of wisdom. And he blasphemes that Holy Comforter, who attributes to Him the foolish reveries of his own fancy. If we are truly inspired, we shall be ever ready to give, to every man that asketh us, a reason of the hope that is in us, with meekness and fear. We are influenced by no rash and headlong confidence when we boast in hope of the glory of God; nor when we boast in tribulations either. We are not

ashamed of our hope, under any circumstances of affliction, or of persecution ; ‘ because the love of God is shed abroad in our hearts, by the Holy Ghost which is given unto us ;’ and we know that He has been given unto us, because we see with unscaled eyes, that God has already manifested His love toward us, in a way which must, when properly considered, prevent us from looking upon any thing He has promised to do for us hereafter, however great and glorious it may be, as more than we can expect. We feel all the force of that apostolic argument, which at once convinces the judgment, and touches every string in our nature that can vibrate in harmony with infinite mercy and love :—‘ He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things ?’ When we know and believe the love wherewith God hath loved us, so as to perceive that it pervades the whole of our inner man, and sheds its hallowing influence over all our thoughts and affections ; and that we love Him because He hath first loved us ; we cannot doubt of the continuance of His love toward us, till He has given us all the good He has promised to bestow upon us, as the mystic body of His beloved Son. We can thus keep ourselves in the love of God, and confidently look for the mercy of our Lord Jesus Christ unto eternal life.

The power of God cannot be questioned by us for a moment. With God all things are possible. His power is infinite. When we say, with the apostle, that He cannot lie, or deny Himself ; with Abraham, that He cannot do any thing that is wrong or unjust ; or, with philosophical and deeply thinking men, that He cannot do what implies a manifest contradiction in terms ; we do not so properly limit His power, as declare the absolute perfection of His pure, uncompounded and infinite nature. In Him, it would argue infinite imperfection, to be able to say or do any thing untrue or unjust ; and it is mere absurdity, to maintain that it is in the power of Omnipotence to do what must be deemed by every rational being a mere nonentity. If we would fairly look at such questions as these, ‘ Can Omnipotence make any thing to be and not to be at the same time ? Can Omnipotence make a creature eternal *à parte ante* ?’ &c, unless we suffer ourselves to be bewildered in mazes of words without meaning, we must deem them foolish and unlearned questions ; and such as no man will think of proposing, who attends either to revelation or reason.

But, though we cannot think it beyond the power of omnipotent goodness to realize, to the full, our hope of His glory ; yet, it may be thought, that the consciousness of our own unworthiness and present apparent insignificance ought to cause us to doubt, whether that power will be put forth, in the amazing manner implied in our boast, in behalf of us. We know that we are unworthy of the least of His mercies, and that we are by nature the children of wrath, even as others ; but such considerations do not cloud our future prospects ; nor, in the least, check our boasting in hope of the glory of God : because that hope rests upon His love already manifested toward us, when we were sinners, ungodly, enemies, and without any strength to correct the sinfulness of our nature, or any means of removing His just displeasure. But He spared not His own Son ; He delivered Him up to the cross, for our redemption ; and with Him He will also freely give us

all things. His grace is free, and has prevented, or gone before, all our efforts to regain His favor; which efforts, indeed, would never have been made by us, without His previous grace; nor, had they been made, would they have succeeded. We were fallen too low to be redeemed at any price less than that which infinite goodness provided; or by any power less than that possessed by Him, by whom and for whom all things were created; who upholds all things by the word of His power; and who, having by Himself made a purification of our sins, sat down at the right hand of the Majesty on high.—We are taught by the apostle, that the psalmist addressed himself to that Divine Redeemer, when he said, ‘O my God, take me not away in the midst of my days: thy years are throughout all generations. Of old hast thou laid the foundations of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall have no end.’ The inspired author of that psalm had known trouble, and persecution, and various other afflictions; as is evident from the general strain of it. He had eaten ashes like bread, and had mingled his drink with weeping. He compares his days to a shadow that declineth; and says, that he was withered like grass. But that did not lessen his confidence in his omnipotent, eternal, and immutable Redeemer.

It is true, that he that believeth not shall be damned, that he is condemned already, and that the wrath of God abideth upon him; that without holiness no man shall see the Lord, and that we can only behold His face in righteousness. All this is awful certainty, and ought not to be blinked by any man living. Were it attended to as it ought, it would cut the sinews of all the pernicious boastings of Antinomian self deceivers. We know, that, without faith, it is impossible to please God; and we judge, that we begin our work at the wrong end, if we attempt to make our hearts clean by our own unassisted efforts; and must fall into the pernicious error, that the holy and immutable law of God will bend to our imperfections, and that God will tolerate our sins. However the Antinomian may despise the Pharisee, and laugh at his notion of doing what he can, to fulfil the law of God; and then trusting to the merits of the Redeemer to supply his defects; he has, in effect, fallen himself into the same gross error. For, though he may talk of the perfect obedience of Christ, and dream of its imputation to himself, in a sense most manifestly unsanctioned by a single declaration of the book of God; his conscience, however seared, will oblige him to have some kind of personal respect for the law of God; though he may never get beyond the state of a man in the flesh, under the law. If there be a way of wresting the Scriptures, to a man’s own destruction, more glaring and dangerous than another, it is that so madly persisted in by those who insist upon it, that the holy apostle,—who expressly tells us that the design of God in sending His own Son in the likeness of flesh subjected to sin and death, and in making Him an offering for sin, was ‘to condemn sin in the flesh, that the righteousness of the law might be fulfilled in,’ or by, ‘us who walk not after the flesh, but after the Spirit;’ and who expressly tells us, that ‘the law of the Spirit of life in,’ or by, ‘Christ

Jesus had made him free from the law of sin and death,'—was still subject to the law of sin, and obliged to say, 'The good that I would I do not, and the evil that I would not that I do;' and to use other language, as descriptive of his state, which has been naturally used even by the vilest of pagans. Surely these expressions, 'in the flesh,' 'under the law,' 'not in the flesh,' 'not under the law,' are directly opposite to each other; and cannot, at the same time, be descriptive of the same individual. If so, then it is the grossest perversion of the apostle's words, to apply to him what belongs to a man in the flesh, under the law; though he does speak in the first person singular, in order that he may describe with greater effect, and, at the same time, in the least offensive manner, what was still the actual state of so many of his brethren and kinsmen according to the flesh.' The Pharisee and the Antinomian may commence their journey due east and west; but the greater the speed they make in the direction each has chosen for himself, supposing their speed to be equal, the sooner they meet face to face at the antipodes.

We must judge differently from both these characters of our obligation to obey the holy law of God, so long as we have any just respect for His authority, who said, 'Think not that I am come to destroy the law and the prophets: I am not come to destroy, but to fulfil. Till heaven and earth pass, one jot or one tittle of the law shall in no wise pass away, till the whole be fulfilled. And I say unto you, Whosoever shall break one of these least commandments, and shall teach men so, shall be called the least in the kingdom of heaven; but whosoever shall do and teach them shall be called great in the kingdom of heaven. Verily, verily, I say unto you, Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.' And let no vain man, who says he has faith and has not works, tell us, that the perfect fulfilment of the law by the Redeemer Himself is his, and in that he shall enter into the kingdom of heaven. For, though we believe that the salvation of every saint is based on the obedience of the Redeemer to death, even the death of the cross; yet we as freely believe, that without personal holiness and obedience to the law of God, where there is time and opportunity for that obedience, no man shall see the Lord; and that this is the doctrine here taught by the Son of God.

As sinners, ungodly, enemies to God, and utterly void of strength, we see that God so loved us, as to send His Son to be our Redeemer; we therefore come to Him, as the only hope and rock of our salvation, with perfect confidence; when His love is shed abroad in our hearts, by the Holy Ghost given unto us, the faith we then exercise purifies our hearts, works by love, and prompts us to cheerful and uniform obedience to the whole law of God. We feel we need not enter into a long and particular comparison of what we find in our own hearts and lives with what we read in the word of God of the thoughts and feelings and conduct of those who are called saints, in order to rise to a hope of God's glory which shall never make us ashamed. The Holy Ghost, given unto us, has led us to all the certainty and joy of that hope, in another way; and that the only way in which any man ever did, or ever will, be led to such enjoyment. We who believe that Christ hath loved us and given Himself for us, feel a peace which pass-

eth all understanding, and a joy unspeakable and full of glory, that tells us we have received the reconciliation. We also perceive that ours is a holy and hallowing confidence; for we love God, because we are assured that he hath loved us. That love has destroyed the carnality of our minds, which was enmity against God; and neither was, nor could be, subject to His law. 'To be spiritually minded is life and peace.'

Thus, on receiving the Holy Ghost, we are not filled with unaccountable impressions and wild imaginations, but are led by Him to a distinct and perfectly satisfactory apprehension of the manifest truth of God; taught by all the holy and inspired prophets and apostles of God; and intimated by the Son of God Himself, in such language as men were able to bear, till that Spirit was poured out from on high, to bring what He had said to their remembrance, and to give them a power to comprehend clearly what before appeared to them obscure, and, in many of its parts, altogether unintelligible. The greatest blessing a man can possess in this world of shadows and changes, is a sound mind; which prevents him from taking up with the deceitful reveries of imagination, especially in reference to the things which belong to his peace, and which makes him love the undoubted and unchanging truth of God, in whatever way that may be discovered to his spirit. Truth ever shines by its own light; and the revealed truth of God commends itself to every man's conscience in the sight of God. And when that truth presents itself to our minds defecated from all impure, and low, and secular imaginations, by the sanctifying presence of the Holy Spirit of truth and love, we rest on its immutable certainty, and exult in its hallowing radiance with ineffable security and joy.

Did we maintain that the Holy Ghost is given to us, for the purpose of assuring us of our personal interest in the Redeemer, independent of the revealed truth of God, or intimate any thing inconsistent with the great truths, that 'Christ, by the grace of God, tasted death for every man;' and that 'God wills all men to be saved,' through the merit of His death, 'and to come to the knowledge of the truth,' in order to their salvation, we might find it more than difficult to free ourselves from the charge of enthusiasm, and of opening a wide door to the wildest and most dangerous notions and fancies. But we do nothing of the kind. We only maintain, that, however clear and express the revelation of the common salvation may be, the mind of man is so obtuse in reference to 'the things of God,' and so liable to have its conceptions on those sacred and sublime subjects blinded by the god of this world, who is ever laboring to prevent 'the light of the Gospel of the glory of Christ, who is the image of God,' from shining into them; that, unless the Holy Spirit of truth come upon them to change their downward and sinful tendency, they will for ever remain in their guilty hallucinations and obstinate heedlessness of the manifest truth of God's revelation.

Were I required to give a glaring proof of the apostle's strong assertion of the natural man's moral incapacity to apprehend aright 'the things of the Spirit of God,' I should not hesitate to say, though at the certain hazard of being deemed by many an uncharitable bigot, Look at the numerous and conflicting opinions which divide what is called the Christian world on all the great truths of the Gospel, for that glar-

ing proof. For I would rather be charged with uncharitable bigotry by my erring fellow creatures, who know not that my heart is a stranger to such an unchristian feeling, than I would charge inspired men (which is, in effect, charging the Spirit of truth Himself) with either the want of ability, or of the will, to give a fair and intelligible exhibition of those truths on the right knowledge of which depends our salvation. I believe our apostle spake the truth when he said, 'We use great plainness of speech;' and that our blessed Lord uttered nothing deceptive when he said, 'If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free.' But too many do not continue in that word, till they know the truth. Party prejudices, erroneous education, various passions, and, above all, the love of the world, draw a veil over the eyes of their understandings, and prevent any distinct perception of the truth.

We may venture to assert in opposition to all that is said about the weakness of the human intellect, and the absolute impossibility of a unity of faith and knowledge of the Son of God, that, if the Holy Ghost were given to us all, we should soon come to such an agreement; and, each being happy in the enjoyment of the love of God, and filled with a sure and certain hope of immortal life, we should all speak the same thing; and, being perfectly joined together in the same mind and judgment respecting all the great truths of the Gospel of our salvation, we should have something else to do than quarrel about matters of indifference; we should then no longer suffer our good to be evil spoken of on account of our uncharitable divisions; knowing that the 'kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost;' and that 'he that in these things serveth Christ is,' not only 'acceptable to God,' but also 'approved of men.'

If, therefore, you wish for the peace and unity of the Church of God, the salvation and happiness of the world at large, and your own present and future bliss, pray humbly and devoutly and constantly for 'the spirit of wisdom and revelation in the knowledge of Him; the eyes of your understanding being enlightened, that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, which He wrought in Christ when he raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under His feet, and gave Him to be head over all things to the Church, which is His body, the fulness of Him that filleth all in all.'

THE WORKS OF THE REV. JOHN FLETCHER.

IN our number for October last we endeavored to give a connected view of the rise, progress, and nature of the controversy in which Mr. Fletcher was so eminently and usefully engaged, as well as of

the most important doctrines which he maintained with such distinguished success. We are aware that some very good people are utterly averse to all religious controversy; and it must be admitted that were the state of human society such as to unite all hearts in one common bond of love—that Divine love which creates an entire union of sentiment, affection, and design—religious disputes would be at an end, and those halcyon days so long predicted, and so ardently desired, would be realized; but so long as error and bigotry, sin and its attendant miseries are in the world, so long will there be a call for controversy; and, moreover, he who conducts it in accordance with truth and righteousness, renders an important service to the Church, and to the world.

In the present state of society, however, we are not among those who consider all religious controversy detrimental to the cause of Christ. Beside eliciting truth by the exposure of error, it has a tendency to exercise the human faculties, to make mankind think deeply and accurately, and to dive cautiously into the sea of theological truth. Whoever reads over the sacred Scriptures with critical care will not fail to perceive that the inspired writers carried on a perpetual warfare against the abettors of error; that they were commissioned especially to denounce all false gods, and false systems of religion. Nor was Jesus Christ, the adorable author of Christianity, less engaged in controverting the erroneous systems of religion adopted by the Pharisees and Sadducees, and other heretical sects which had sprung up among the Jews; and never were blended together so much wisdom and meekness, with firmness of purpose, as were exemplified in the sharp controversy which He carried on with His subtle adversaries. And did not His chosen instrument, St. Paul, the apostle extraordinary to the Gentiles, catch something of this same spirit of his Divine Master? Was ever a more deeply argumentative and strenuous controversy conducted than that which St. Paul managed with both Jews and Gentiles? and all this for the express purpose of convincing them that Jesus of Nazareth was the true Messiah, and His Gospel the religion of God? And so completely did he demolish with his controversial sword the temple of error and superstition, that the Jews consider him, even to the present day, one of the greatest miscreants from their religion that ever existed. But suppose that this intrepid defender of the 'faith once delivered unto the saints' had adopted the sickly timidity which characterizes some fearful Christians of our day, where would have been Christianity? Whatever else we might have had, it is certain that we never should have been edified with his masterly vindications of the truths of Jesus Christ as they are developed in his epistles to the Romans, to the Galatians, and to the Hebrews. Those sublime truths, so ably and so admirably

stated and illustrated in those inspired documents, relating to the character and offices of Jesus, to the justification of a sinner before God, never would have shined out so conspicuously had not those inimitable writings brought them to light. Not were the immediate successors of the apostles less assiduous in defending Christianity against the malevolent attacks of their Jewish and pagan adversaries. And had they been otherwise they never would have left behind them those memorials of their worth which now adorn and enrich the pages of ecclesiastical history.

Look, also, at the memorable era of the reformation. The greater proportion of the writings of both Luther and Calvin are strictly controversial. Nor, in the state of society in which they existed, could it have been otherwise, without sacrificing the cause into the hands of its enemies. Before the controversial sword of Luther and his coadjutors, the Church of Rome trembled to its very foundations, while the pope himself tottered on his assumed throne. And in this conduct of His servants we behold an exemplification of the words of the Divine Savior, 'Think not that I am come to send peace on earth; I am come not to send peace but a sword.' He came not to send peace to the advocates of error and the lovers of sin, but to pierce them with the sword of truth, and to send divisions into their ranks. With these enemies of the cause of Christ it is impossible to maintain a peace without a manifest dereliction of the duty we owe to God. The only danger in conducting religious controversy arises from substituting a zeal for a mere party interest for a love of the truth, and indulging in angry recriminations, instead of contending for the cause with meekness of wisdom. Against these injurious effects of religious disputes, it becomes us all to guard with sober and conscientious care.

Nor was there a less urgent call for wielding the sword of controversy in the days of John Wesley than there was in the days of Martin Luther. Those distinguishing truths of the Gospel which had been revived at the era of the reformation from popery, had been laid aside by most of the Protestant sects, and were sleeping upon the shelves of the learned few, or but feebly uttering their voices in the liturgy of the Church of England. And the manifest contradictions between the sermons from the pulpits and the prayers in the reading desk, left the people in a state of skepticism as to what they were to believe. When, therefore, John Wesley arose and attempted to revive the doctrine of justification by faith in the atoning blood, the direct witness of the Spirit, and holiness of heart and life, a host of adversaries armed themselves against this doctrine, and poured forth a flood of calumny against the man who dared to lift up his warning voice in its favor.

What was to be done? Were the friends of evangelical truth to sit

still and suffer the flock to be dispersed, and the Gospel truths, by which they were to be defended, sacrificed? This they could not do with a safe conscience. Those who were 'set for the defence' of those cardinal truths of Christianity, could not look on with a silent indifference while they were assailed with so much violence; but impelled from a sense of duty to God and the Church, they boldly stepped forth into the field of theological warfare, and the result has been glorious. Since that day which called the vicar of Madeley from his chosen retreat in the midst of his humble parishioners, the peculiar truths which he vindicated with such glowing warmth of affection, and with such pointed force of argument, have gradually gained upon the belief of mankind, and have won for themselves a victory over their antagonists, which, while they have tended to exalt the glories of the Redeemer, have given a more enlarged and correct view of the Divine goodness and mercy.

In consequence of this salutary and bloodless victory, the advocates of rigid Calvinism have changed, in some measure, their means of defence. No longer confining the death of Jesus Christ to a definite number, denominated the elect, the greater part of the ministers of that denomination now assert, with the Scriptures, that He died for all men, and as a necessary corollary from this truth, that whosoever will may come to Him and be saved. And did they not reserve to themselves a belief in the main pillar of their edifice, namely, the doctrine of unconditional foreordination, we might hope that, at no distant day, the dogmas of Calvinism respecting unconditional election and reprobation, would also be swept by the board, and the ship of Gospel truth be left to wind its way over the sea of redeeming mercy, laden only with God's everlasting love to all, without respect of persons,—except those who wilfully and unnecessarily harden themselves in iniquity. Indeed, notwithstanding this unfortunate reservation, we are not without hope that that day will yet arrive. This hope is strengthened from the fact, that the successful efforts, as praiseworthy as they were just and necessary for the interests of truth, which have been made by Professor Stuart, and others, to rescue the character and doctrine of James Arminius from the opprobrium under which his theological adversaries had long attempted to cover him. This commendable conduct, so loudly called for, seems to have originated from mere compunctions of heart, for having so long suffered one of the greatest and best men of his age, to be treated with so many unjust accusations. It is now no longer believed by those who have investigated the subject, that Arminius was that dangerous and hated heresiarch which his antagonists have represented him to be; but that on all important points of Christian theology he was thoroughly orthodox. Enlightened posterity will make the reluctant, yet just concession

respecting John Wesley, and his able advocate, John Fletcher, notwithstanding the efforts which have been made to cover them with disgrace.

We allow, indeed, that latterly the controversy between the Arminians and the Calvinists has assumed a somewhat different shape.— Since it has been conceded by many, if not by most of those who profess to be Calvinists, that all the human family have been redeemed by Jesus Christ, the dispute turns chiefly on the question respecting the compatibility of this truth with the main proposition on which Calvinism rests, namely, *That all things come to pass according to the efficient decree of Almighty God.* To avoid the inconsistency arising from maintaining these apparently contradictory assertions, modern Calvinists resort to the metaphysical distinction between natural and moral ability, holding that by the one the sinner is fully able to love God with all the heart, while by the other he is held under an invincible necessity of following the inclinations of his heart, till conquered by almighty power. That this doctrine of dual abilities obviates any of the difficulties originating from the old-fashioned system of Calvinism, may be fairly questioned; for this moral inability occupies in the province of Neology precisely the same place, and performs exactly the same functions, which eternal decrees do in the empire of undisguised Calvinism; they both deprive man of all moral and responsible agency, and drive him to the sad alternative of doing what either a dire decree or an invincible moral necessity compels him to do. Although, therefore, Mr. Fletcher's controversial tracts do not exactly meet the arguments of modern Calvinists, yet as these are built upon the same foundation as those of their predecessors, and as our author strikes at this foundation and uproots it fairly, his Checks cannot be read with understanding and candor, without furnishing us with arms to combat successfully both of these errors.

As we presented in a former number extracts from these works on some of the most important doctrines of the Gospel, we will now select a few passages on some particular topics not embraced in those general views.

I. HIS CONVERSION.—*Related by himself, in a letter to his brother.*
—‘ At eighteen years of age I was a real enthusiast; for though I lived in the indulgence of many known sins, I considered myself a religious character, because I regularly attended public worship, made long prayers in private, and devoted as much time as I could spare from my studies to reading the prophetic writings, and a few devotional books. My feelings were easily excited, but my heart was rarely affected; and, notwithstanding these deceitful externals, I was destitute of a sincere love to God, and consequently to my neighbor. All my hopes of salvation rested on my prayers, devotions, and a certain habit of saying, “ Lord, I am a great sinner, pardon me for the sake of Jesus Christ.” In the meantime I was ignorant of the fall and ruin

in which every man is involved, the necessity of a Redeemer, and the way by which we may be rescued from the fall by receiving Christ with a living faith. I should have been quite confounded if any one had then asked me the following questions taken from the Holy Scriptures:—Do you know that you are dead in Adam? Do you live to yourself? Do you live in Christ and for Christ? Does God rule in your heart? Do you experience that peace of God which passeth all understanding? Is the love of God shed abroad in your heart by the Holy Spirit? I repeat it, my dear brother, these questions would have astonished and confounded me, as they must every one who relies on the form of religion, and neglects its power and influence. Blessed be God, who, through His abundant mercy in Jesus Christ, did not then call away my soul, when, with all my pretended piety, I must have had my portion with hypocrites, those clouds without water, those corrupt, unfruitful, rootless trees, those wandering stars for whom is reserved the blackness of darkness for ever.

My religion, alas! having a different foundation to that which is in Christ, was built merely on the sand; and no sooner did the winds and floods arise than it tottered and fell to ruins. I formed an acquaintance with some Deists, at first with the design of converting them, and afterward with pretence of thoroughly examining their sentiments. But my heart, like that of Balaam, was not right with God. He abandoned me, and I enrolled myself in their party. A considerable change took place in my external deportment. Before, I had a form of religion; and now I lost it. But as to the state of my heart, it was precisely the same. I did not remain many weeks in this state; my change was too sudden to be permanent. I sought for a reconciliation with my Savior; or rather, the good Shepherd sought after me, a wandering sheep. Again I became professedly a Christian, that is, I resumed a regular attendance at church and the communion, and offered up frequent prayers in the name of Jesus Christ. There were also in my heart some sparks of true love to God, and some germs of genuine faith: but a connection with worldly characters, and an undue anxiety to promote my secular interests, prevented the growth of these Christian graces. Had I now been asked on what I founded my hopes of salvation, I should have replied, that I was not without some religion; that so far from doing harm to any one, I wished well to all the world; that I resisted my passions; that I abstained from pleasures in which I had once heedlessly indulged; and that if I was not so religious as some others, it was because such a degree of religion was unnecessary; that heaven might be obtained on easier terms; and that if I perished, the destruction of the generality of Christians was inevitable, which I could not believe was consistent with the mercy of God.

I was in this situation when a dream, in which I am constrained to acknowledge the hand of God, roused me from my security. On a sudden the heavens were darkened, the clouds rolled along in terrific majesty, and a thundering voice, like a trumpet, which penetrated to the bowels of the earth, exclaimed, "Arise, ye dead, and come out of your graves." Instantly the earth and the sea gave up the dead which they contained; and the universe was crowded with living people, who appeared to come out of their graves by millions. But what a dif-

ference among them ! Some, convulsed with despair, endeavored in vain to hide themselves in their tombs ; and cried to the hills to fall on them, and the mountains to cover them from the face of their holy Judge ; while others rose with seraphic wings above the earth, which had been the theatre of their conflicts and their victory. Serenity was painted on their countenances, joy sparkled in their eyes, and dignity was impressed on every feature !

My astonishment and terror were redoubled, when I perceived myself raised up with this innumerable multitude into the vast regions of the air, from whence my affrighted eyes beheld this globe consumed by flames, the heavens on fire, and the dissolving elements ready to pass away. But what did I feel when I beheld the Son of man coming in the clouds of heaven, in all the splendor of His glory, crowned with the charms of His mercy, and surrounded with the terrors of His justice ! Ten thousand thousands went before Him, and millions pressed upon His footsteps. All nature was silent : the wicked were convicted and condemned ; and the sentence was pronounced : " Bind the tares and the chaff, and cast them into the lake of fire and brimstone ! " In an instant the air gave way under the feet of those who surrounded me ; a yawning gulf received them, and closed itself upon them. At the same time, He that sat upon the throne exclaimed, " Come, ye blessed of my Father, ye have suffered with me ; come to participate in my glory ; inherit the kingdom which I have prepared for you from the foundation of the world ! " " Happy children of God," I cried, " you are exalted in triumph with your Redeemer ; and my dazzled eyes will soon lose sight of you in the blaze of light which surrounds you. Wretch that I am ! What words, what language can express the horror of my situation."

A fixed and severe look from the Judge as He departed pierced me to the heart ; and my anguish and confusion were extreme, when a brilliant personage, despatched from the celestial host, thus addressed me : " Slothful servant," He exclaimed in a stern voice, " what dost thou here ? Dost thou presume to follow the Son of God, whom thou hast served merely with thy lips, while thy heart was far from Him ? Show me the seal of thy salvation, and the earnest of thy redemption ; examine thy heart, and see if thou canst discover there a real love to God, and a living faith in His Son ? Ask thy conscience what were the motives of thy pretended good works ? Dost thou not see that pride and self love were the source of them ? Dost thou not see that the fear of hell, rather than the fear of offending God, restrained thee from sin ? " After these words he paused ; and, regarding me with a compassionate air, seemed to await my reply. But conviction and terror closed my mouth, and he thus resumed his discourse : " Withhold no longer from God the glory that is due to Him. Turn to Him with all thy heart, and become a new creature. Watch and pray, was the command of the Son of God : but instead of having done this, by working out thy salvation with fear and trembling, thou hast slept the sleep of security. At this very moment dost thou not sleep in that state of lethargy and spiritual death, from which the word of God, the exhortations of His servants, and the strivings of His grace, have not been sufficient to deliver thee ? My words will also probably be ineffectual ; for he who has not listened to Jesus Christ speaking in the

Gospel, will not be likely to listen to an angel of the living God.—Beside, time is swallowed up in eternity. There is no more place for repentance. Thou hast obstinately refused to glorify God's mercy in Christ Jesus : go, then, slothful servant, and glorify His justice."

Having uttered these words, he disappeared ; and, at the same instant the air gave way under my feet, the abyss began to open, dreadful wailings assailed my ears, and a whirlwind of smoke surrounded me. I considered myself on the brink of inevitable and eternal misery, when the agitation of my mind and body awoke me, of which nothing can equal the horror ; and the mere recollection of which still makes me tremble. O how happy I felt on awaking, to find that I was still in the land of mercy, and the day of salvation ! " O my God," I cried, " grant that this dream may continually influence my sentiments and my conduct ! May it prove a powerful stimulus to excite me to prepare continually for the coming of my great Master !"

For some days I was so dejected and harassed in mind as to be unable to apply myself to any thing. While in this state I attempted to copy some music, when a servant (an Israelite indeed, in whom there was no guile,) entered my chamber. Having noticed my employment, " I am surprised, sir," said he, with a Christian boldness, " that you who know so many things should forget what day this is, and that you should not be aware that the Lord's day should be sanctified in a very different manner."

The sterling character of the man, his deep humility, his zeal for the glory of God, his love to his neighbors, and especially his patience, which enabled him to receive with joy the insults he met with from the whole family for Christ's sake, and above all the secret energy which accompanied his words, deeply affected me, and convinced me more than ever of my real state. I was convinced, as it had been told me in my dream, that I was not renewed in the spirit of my mind, that I was not conformed to the image of God, and that without this the death of Christ would be of no avail for my salvation.

In a subsequent letter to his brother he gives a farther account of this change of heart :—I speak from experience. I have been successively deluded by all those desires, which I here so sincerely reprobate ; and sometimes I have been the sport of them all at once. This will appear incredible, except to those who have discovered that the heart of unregenerate man is nothing more than a chaos of obscurity, and a mass of contradictions. If you have any acquaintance with yourself you will readily subscribe to this description of the human heart : and if you are without this acquaintance, then rest assured, my dear brother, that whatever your pursuit may be, you are as far from true happiness as the most wretched of men. The meteor you are following still flies before you ; frequently it disappears, and never shows itself but to allure you to the brink of some unlooked-for precipice.

Every unconverted man must necessarily come under one or other of the following descriptions :—He is either a voluptuary, a worldly-minded person, or a Pharisaical philosopher : or, perhaps, like myself, he may be all of these at the same time : and what is still more extraordinary, he may be so not only without believing, but even without once suspecting it. Indeed, nothing is more common among men than an entire blindness to their own real characters. How long have

I placed my happiness in mere chimeras ! How often have I grounded my vain hopes upon imaginary foundations ! I have been constantly employed in framing designs for my own felicity : but my disappointments have been as frequent and various as my objects. In the midst of my idle reveries, how often have I said to myself, " Drag thy weary feet but to the summit of yonder eminence, a situation beyond which the world has nothing to present more adequate to thy wishes, and there thou shalt sit down in a state of repose." On my arrival, however, at the spot proposed, a sad discovery has taken place : the whole scene has appeared more barren than the valley I had quitted ; and the point of happiness, which I lately imagined it possible to have touched with my finger, has presented itself at a greater distance than ever.

If hitherto, my dear brother, you have beguiled yourself with prospects of the same visionary nature, never expect to be more successful in your future pursuits. One labor will only succeed another, making way for continual discontent and chagrin. Open your heart, and there you will discover the source of that painful inquietude, to which, by your own confession, you have been long a prey. Examine its secret recesses, and you will discover there sufficient proofs of the following truths :—" The heart is deceitful above all things and desperately wicked. All have sinned, and come short of the glory of God. The thoughts of man's heart are only evil, and that continually. The natural man understandeth not the things of the Spirit of God." On the discovery of these, and other important truths, you will be convinced that man is an apostate being, composed of a sensual, rebellious body, and a soul immersed in pride, self love, and ignorance : nay, more, you will perceive it a physical impossibility that man should ever become truly happy, till he is cast, as it were, into a new mould, and created a second time.

For my own part, when I first began to know myself, I saw, I felt that man is an undefinable animal, partly of a bestial, and partly of an infernal nature. This discovery shocked my self love, and filled me with the utmost horror. I endeavored, for some time, to throw a palliating disguise over the wretchedness of my condition ; but the impression it had already made upon my heart was too deep to be erased. It was to no purpose that I reminded myself of the morality of my conduct. It was in vain that I recollected the many encomiums that had been passed upon my early piety and virtue. And it was to little avail that I sought to cast a mist before my eyes, by reasonings like these : if conversion implies a total change, who has been converted in these days ? Why dost thou imagine thyself worse than thou really art ? Thou art a believer in God, and in Christ : thou art a Christian : thou hast injured no person : thou art neither a drunkard nor an adulterer : thou hast discharged thy duties not only in a general way, but with more than ordinary exactness : thou art a strict attendant at church : thou art accustomed to pray more regularly than others, and frequently with a good degree of fervor. Make thyself perfectly easy. Moreover, Jesus Christ has suffered for thy sins, and His merit will supply every thing that is lacking on thy part.

It was by reasonings of this nature that I endeavored to conceal

from myself the deplorable state of my heart; and I am ashamed, my dear brother, I repeat it, I am ashamed that I suffered myself so long to be deluded by the artifices of Satan, and the devices of my own heart. God Himself has invited me; a cloud of apostles, prophets, and martyrs have exhorted me; and my conscience, animated by these sparks of grace which are latent in every breast, has urged me to enter in at the strait gate; but, notwithstanding all this, a subtle tempter, a deluding world, and a deceived heart, have constantly turned the balance, for above these twenty years, in favor of the broad way. I have passed the most lovely part of my life in the service of these tyrannical masters, and am ready to declare, in the face of the universe, that all my reward has consisted in disquietude and remorse. Happy had I been, if I had listened to the earliest invitations of grace, and broken their iron yoke from off my neck!

II. JESUS CHRIST CALLED LORD AND JEHOVAH.—‘1. It can hardly have escaped the observation of the attentive and learned reader, that in almost all the passages quoted from the Old Testament in the last chapter, and shown to be applied by the New Testament writers to Christ—the true God, the God of Israel, is spoken of under the name of *Jehovah*. According to the apostles and evangelists, therefore, the Lord Jesus is repeatedly termed, and is, *Jehovah*; a name which Jeremiah foretold should be given Him, as we learn from the twenty-third chapter of his prophecy, “This is the name whereby He shall be called, *Jehovah* our righteousness.”

2. Indeed the appellation *Lord*, *κύριος*, so continually given to Christ in the New Testament, is the word whereby the name *Jehovah* is constantly translated in the Old. Bishop Pearson reasons very conclusively upon this subject: “It is most certain that Christ is called *Lord*, *κύριος*, in another notion than that which signifies any kind of human dominion, because, as so, there are *many lords*; but He is in that notion *Lord*, which admits of no more than *one*. They are only ‘*masters according to the flesh*.’ He the ‘*Lord of glory, the Lord from heaven, King of kings, and Lord of all other lords*.’

3. “Nor is it difficult to find that name [*κύριος*, *Lord*,] among the books of the law, in the most high and full signification; for it is most frequently used in the name of the supreme God, sometimes for *El* or *Elohim*,—sometimes for *Shaddai*, or the *Rock*,—and often for *Adonai*,—and most universally for *Jehovah*, the undoubted proper name of God, and that to which the Greek translators, long before our Savior’s birth, had most appropriated the name of *Lord*, *κύριος*, not only by way of explication, but distinction and particular expression. As when we read, ‘Thou, whose name alone is *Jehovah*, art the most high in all the earth,’ and when God says, ‘I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; but by my name *Jehovah* was I not known unto them.’ In both these places for the name *Jehovah*, the Greek translation, which the apostles followed, hath no other name but *κύριος*, *Lord*, and therefore undoubtedly by that word did they understand the proper name of God, *Jehovah*; and had they placed it there as the exposition of any other name of God, they had made an interpretation contrary to the manifest intention of the Spirit: for it cannot be denied but God was known to Abraham by the true import of the title *Adonai* as much as by the

name of *Shaddai*; as much by His dominion and sovereignty, as by His power and all sufficiency: but by an experimental and personal sense of fulfilling His promises, His name *Jehovah* was not known unto him: for though God spoke expressly unto Abraham, 'All the land thou seest to thee will I give it, and to thy seed for ever;' yet the history teacheth us, and Stephen confirmeth us, 'that He gave him none inheritance in it, no, not so much as to set his foot on, though He promised that He would give it to him for a possession.' Wherefore, when God saith that He was not known to Abraham by His name *Jehovah*, the interpretation of no other name can make good that expression. And, therefore, we have reason to believe the word which the first Greek translators, and, after them, the apostles used, [*κύριος*, *Lord*,] may be appropriated to that notion which the original requires, [viz. the word *Jehovah*,] as indeed it may, being derived from a verb of the same signification with the Hebrew root,* and so denoting the essence or existence of God, and whatsoever else may be deduced from thence, as revealed by Him to be signified thereby."

III. ALPHA AND OMEGA ARE EPITHETS APPLIED TO JESUS CHRIST. — 'The first and the last is a title peculiarly claimed by the one living and true God, as appears from Isaiah xli, 4, "Who hath wrought and done it, calling the generations from the beginning? I, *Jehovah*, the first and with the last, I am He." And again, "Thus saith *Jehovah*, the King of Israel, and His Redeemer, *Jehovah* of hosts, I am the first, and I am the last, and beside me there is no other God," Isaiah xliv, 6. And yet this title also is assumed by the Lord Jesus: "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last, and what thou seest, write. And I turned to see the voice that spake with me, and being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks, one like unto the Son of man, clothed with a garment down to the foot, and girt about the breast with a golden girdle. His head and His hair were white like wool, as white as snow; and His eyes were as a flame of fire: and His feet like unto fine brass, as if they burned in a furnace; and His voice as the sound of many waters. And He had in His right hand seven stars: and out of His mouth went a sharp two-edged sword: and His countenance was as the sun shineth in his strength. And when I saw Him, I fell at His feet as dead; and He laid His right hand upon me, saying unto me, Fear not, I am the first and the last: I am He that liveth and was dead, and behold I am alive for evermore, Amen! and have the keys of hades and of death," Rev. i, 2-18.

I have quoted this passage at large, that we may have the better view of him whom Dr. Priestley, with Photinus of old, thinks a mere man, (*ψιλὸν ἀνθρώπου*), a weak, fallible, and peccable creature. But who can read this description of his wonderful person, given by

* 'It is acknowledged by all that יהוה is from היה or הוה, and God's own interpretation proves no less, יהוה אלהים אלהים, Exod. iii, 14. And though some contend, that futurity is essential to the name, yet all agree the root signifieth nothing but "essence or existence," that is *το εἶναι* or *υπαρχειν*. Now as from היה, in the Hebrew, יהוה so in the Greek, *ἀπο το κυρεν*, *κύριος*: and what the proper signification of *κυρεν* is, no man can teach us better than Hesychius, in whom we read *κυρεν*, *υπαρχει*, *τυγχανει*. Hence was *κυροι* by the Attics used for *εἶναι*, "sit."

an eye witness of his glory, and yet, after all, be of the doctor's mind? Who can behold, though but by faith, that face which displays the glory of God with a brightness like that of the sun shining in his strength, and yet doubt whether the Godhead inhabits the manhood? Especially who can hear these most august titles, peculiar to the Eternal, to him that had "no beginning of days," and will have "no end of life," so repeatedly claimed, and yet hesitate to pronounce, that the person thus claiming them, if He do it justly, (and surely, "the Amen, the faithful and true Witness," would not advance a false claim,) must, in union with His Father, be the one living and true God, possessing, in His complex person, a nature properly Divine?

Add to this, that it is supposed by many, that the words contained in the 8th verse, also, "I am Alpha and Omega, the beginning and the ending, saith the Lord, who is, and who was, and who is to come, the Almighty," were spoken by the Lord Jesus. And the context seems to make this probable. But as Dr. Doddridge observes in a note on that verse, "If the words should be understood as spoken by the Father, our Lord's applying so many of these titles afterward to Himself plainly proves His partaking with the Father, in the glory peculiar to the Divine nature, and incommunicable to any creature." For, were He a *mere creature*, would it not seem strange, not to say impious and blasphemous, after the Father had characterized His person by His peculiar titles, saying, "I am Alpha and Omega, the beginning and the ending," that He should immediately echo back the same words, and say, "I am Alpha and Omega, the first and the last," and that He should do this a second time; and that after displaying glories, surely above any thing conceivable in man or angel, affirming, "I am the first and the last:" nay, and should do it a third time, in the same words, within a few sentences, as is recorded in the 8th verse of the next chapter, "These things saith the first and the last, who was dead and is alive?"

If, then, we were in any doubt in what sense to understand the prophets and apostles, when they call Christ God, (as we have seen they frequently do,) we can be in doubt no longer, when we see epithets descriptive of true and proper Deity, joined with the name, and the highest titles of the supreme God, frequently claimed by Him and given to Him. But when, added to this, we find also the incommunicable *attributes* of the Godhead ascribed to Him, surely this, at least, must settle our faith as to this matter.'

IV. ANGER IN THE DEITY.—'Displeasure, anger, or wrath in God, is not that disturbing, boisterous passion so natural to fallen man; but an invariable disapprobation of sin, and a steady design to punish the sinner. Now God severely manifested his righteous displeasure at David's person, when he punished him by not restraining any longer the ambition of his rebellious son. How remarkably did his dreadful punishments answer his heinous crimes! He wanted the fruit of his adultery to live, but inflexible justice destroys it. "The crown of *righteousness* was fallen from his head," and his royal crown is "profaned and cast to the ground." He had not turned out "the way faring man," the hellish tempter; and he is turned out of his own palace and kingdom. He flees beyond Jordan for his life; and, as he flees, Shimei throws stones at him; volleys of curses accompany the stones;

and the most cutting challenges follow the curses :—"Come out, thou bloody man," said he, "thou man of Belial! The Lord hath delivered thy kingdom into the hand of Absalom thy son; and behold, thou art taken in thy mischief, because thou art a bloody man." To which David could answer nothing, but "'Let him curse; for the Lord,' by not restraining his wickedness, hath permissively, 'said unto him, Curse David.' I see the impartial justice of a sin-avenging God, through the cruel abuse of this raging man." This was not all. He had *secretly* committed adultery with Uriah's wife, and his son *publicly* commits incest with his wives. And, to complete the horror of his punishment, he leaves the most dreadful curse upon his posterity. "Thou hast slain Uriah with the sword of the children of Ammon," says the Lord, "now, therefore, the sword shall never depart from thy house," and thy own children shall murder one another. What a terrible punishment was this! And how strong must be the prejudice of those who maintain that God was not displeased at David's *person*!

V. ANGELS—HOW THEY FELL.—'God created them in such a manner that they believed it their duty, interest, and glory, to obey Him without reserve; and this faith was naturally productive of a universal, delightful, perfect obedience. Nor would they ever have been wanting in practice if they had not first wavered in principle. But when Lucifer had unaccountably persuaded himself, in part, at least, either that obedience was mean, or that rebellion would be advantageous; and when the crafty tempter had made our first parents believe, in part, that if they ate of the forbidden fruit, far from dying, they should be as God Himself: how possible, how easy was it for them to venture upon an act of rebellion! By rashly playing with the serpent, and sucking in the venom of his crafty insinuations, they soon gave their faith a wilful wound, and their obedience naturally died of it. But, alas! it did not die unrevenged; for no sooner had fainting faith given birth to a dead work, than she was destroyed by her spurious offspring. Thus faith and obedience, that couple more lovely than David and his friend, more inseparable than Saul and Jonathan, in their death were not divided. They even met with a common grave, the corrupt, atrocious breast of a rebellious angel, or of apostate man.'

VI. ANTINOMIANISM.—'Is it not highly necessary to make a stand against Antinomianism? Is not that gigantic "man of sin," a more dangerous enemy to King Jesus, than the champion of the Philistines was to King Saul? Has he not defied more than forty days the armies and arms, the people and truths of the living God? By audaciously daring the thousands in Israel, has he not made all the faint hearted among them ashamed to stand "in the whole armor of God," afraid to defend the important post of *duty*? And have not many left it already, openly running away, flying into the dens and caves of earthly mindedness, "putting their light under a bushel," and even burying themselves alive in the noisome grave of profaneness?

Multitudes indeed still keep the field, still make an open profession of godliness. But how few of these "endure hardship as good soldiers of Jesus Christ!" How many have already cast away "the

shield of *Gospel* faith, the faith which works by love!" What numbers dread the *cross*, the heavenly standard they should steadily bear, or resolutely follow! While in pompous speeches they extol the cross of Jesus, how do they, upon the most frivolous pretence, refuse to "take up" their own! Did the massy staff of Goliath's spear seem more terrible to the frightened Israelites than the *daily cross* of those dastardly followers of the Crucified? What Boanerges can spirit them up, and lead them on "from conquering to conquer?" Who can even make them look the enemy in the face? Alas! "in their hearts they are *already* gone back to Egypt. Their faces are *but half* Sion ward." They give way,—they "draw back;" O may it not be "to perdition!" May not the king of terrors overtake them in their retreat, and make them as great monuments of God's vengeance against cowardly soldiers, as Lot's wife was of His indignation against halting racers!

But setting allegory aside, permit me, sir, to pour my fears into your bosom, and tell you with the utmost plainness my distressing thoughts of the religious world.

For some years I have suspected there is more imaginary than "unfeigned faith" in most of those who pass for believers. With a mixture of indignation and grief have I seen them carelessly follow the stream of corrupt nature, against which they should have manfully wrestled. And by the most preposterous mistake, when they should have exclaimed against their *Antinomianism*,* I have heard them cry out against "the *legality*† of their wicked hearts; which," they said "still suggested they were to *do something* in order to salvation." Glad was I, therefore, when I had attentively considered Mr. Wesley's Minutes, to find they were levelled at the very errors which give rise to an evil I had long lamented in secret, but had wanted courage to resist and attack.'

'ANTINOMIANISM is the error of such rigid Calvinists as exalt free grace in so injudicious a manner, and make so little account of free will, and its startings aside out of the way of duty, as to represent sin, at times, like a mere bugbear, which can no more hurt the believer, who now commits it, than scarecrows can hurt those who set them up. They assert that if a sinner has once believed, he is not only safe, but eternally and completely justified from all future as well as past iniquities. The pope's indulgences are nothing to those which these mistaken evangelists preach. I have heard of a bishop of Rome who extended his popish indulgences, pardons, and justifications, to any crime which the indulged man might commit within ten years after date: but these preached finished salvation in the full extent of the word, without any of our own works, and by that means they extend their Protestant indulgences to all eternity—to all believers in general—

* 'The word Antinomianism is derived from two Greek words, *anti* and *nomos*, which signify "against the law," and the word "*legal*," from the Latin *legalis*, which means "agreeable to the law."

† 'The *legality* contended for in these letters is not a *stumbling at Christ*, and a *going about to establish our own righteousness* by faithless works: this sin, which the Scripture calls *unbelief*, I would no more countenance than murder. The evangelical legality I want to see all in love with, is a cleaving to Christ by faith which *works righteousness*; a "following Him as He went about doing good;" and a showing by St. James's works that we have St. Paul's faith.'

and to every crime which each of them might choose to commit. In a word, they preach the inamissable, complete justification of all fallen believers, who add murder to adultery, and a hypocritical show of godliness to incest. Antinomianism, after all, is nothing but rigid Calvinism dragged to open light by plain-spoken preachers, who think that truth can bear the light, and that no honest man should be ashamed of his religion.'

VII. SAD EFFECTS OF ANTINOMIANISM AND PHARISAISM.—What Luther's Solifidian zeal had begun, and what Calvin's predestinarian mistakes had carried on, was readily completed by the synod of Dort; and the Antinomianism of many Protestants was not less confirmed by that assembly of Calvinistic divines, than the Pharisaism of many papists had been before by the council of Trent.

It is true, that as some good men in the Church of Rome have boldly withstood Pharisaical errors, and openly pleaded for salvation by grace through faith; so some good men in the Protestant Churches have also steadily resisted Antinomian delusions, and publicly defended the doctrine of salvation, not by the proper merit of works, but by the works of faith as a condition. But, alas! as the popes of Rome crushed or excommunicated the former almost as fast as they arose; so have petty Protestant popes blackened or silenced the latter. The true Quakers, from their first appearance, have made as firm a stand against the Antinomians, as the Waldenses against the papists; and it is well known that the Antinomians, who went from England to America with many pious Puritans, whipped the Quakers, men and women, cut off their ears, made against them a law of banishment upon pain of death, and upon that tyrannical law hung four of their preachers, three men and one woman, in the last century for preaching up the Christian perfection of faith and obedience, and so disturbing the peace of the elect, who were "at ease in Sion," or rather in Babel.

I need not mention the title of heretic with which that learned and good man, Arminius, is to this day dignified, for having made a firm and noble stand against wanton free grace. The banishment or deprivation of Grotius, Episcopius, and other Dutch divines, is no secret. And it is well known that in England Mr. Baxter, Mr. Wesley, and Mr. Sellon, are to this day "an abhorrence to all *Antinomian* flesh."

I am sorry to say, that, all things considered, these good men have been treated with as much severity by Protestant Antinomians, as ever Luther, Melancthon, and Calvin were by popish Pharisees. The Antinomian and Pharisaic spirit run as much into one, as the two arms of a river that embraces an island. If they divide for a time, it is only to meet again, and increase their mutual rapidity. I beg leave to speak my whole mind. It is equally clear from Scripture and reason that we must believe in order to be saved consistently with God's mercy; and that we must obey in order to be saved consistently with His holiness. These propositions are the immovable basis of the two Gospel axioms. Now if I reject either of them, it little matters which. If I blow my brains out, what signifies it whether I do it by clapping the mouth of a pistol to my right or to my left temple?

Error moves in a circle: extremes meet in one. A warm popish Pharisee, and a zealous Protestant Antinomian, are nearer each other

than they imagine. The one will tell you that by going to mass and confession he can get a fresh absolution from the priest for any sin that he shall commit. The other, whose mistake is still more pleasing to flesh and blood, assures you that he has already got an eternal absolution, so that "under every state and circumstance he can possibly be in, he is justified from all things, his sins are for ever and for ever cancelled."

But, if they differ a little in the idea of their imaginary privileges, they have the honor of agreeing in the main point. For, although the one makes a great noise about faith and free grace, and the other about works and true charity, they exactly meet in narrow grace and despairing uncharitableness. The Pharisee in Jerusalem asserts, that "out of the Jewish Church there can be no salvation," and his companions in self election heartily say, Amen! The Pharisee in Rome declares, that "there is no salvation out of the apostolic, Romish Church," and all the Catholic elect set their seal to the antichristian decree. And the Antinomian in London insinuates, (for he is ashamed to speak quite out in a Protestant country,) that there is no salvation out of the Calvinistic Predestinarian Church. Hence, if you oppose his principles in ever so rational and Scriptural a manner, he supposes that you are "quite dark," that all your holiness is "self made," and all your "righteousness a cobweb spun by a poor spider out of its own bowels." And if he allows you a chance for your salvation, it is only upon a supposition, that you may yet repent of your opposition to his errors, and turn Calvinist before you die. But might not an inquisitor be as charitable? Might he not hope that the poor heretic, whom he has condemned to the flames, may yet be saved, if he cordially kiss a crucifix, and say, "*Ave, Maria!*" at the stake?

VIII. APOSTLE, WHAT IT SIGNIFIES.—The word *apostle* signifies *one who is sent*, and answers to the term *angel* or *messenger*. "Our brethren," says St. Paul, who accompany Titus, "are the messengers," or apostles, "of the Churches," 2 Cor. viii, 23. Every minister, therefore, who carries with sincerity the messages of his Lord, may, with propriety, be ranked among his angels or messengers. Nor do such immediately lose their title when they neglect to perform the duties of their office. They may, like Judas, go under the name of apostles even to their death, though utterly unworthy of such an honorable appellation. Thus, after the pastors of Ephesus and Laodicea had outlived the transient fervors of their charity and zeal, they were still addressed as the angels of their several Churches. And thus St. Paul gave the title of apostles to the worldly ministers of his time. In quality of ministers they were apostles; but in quality of worldly ministers they were false apostles.

As the name of Cesar is ordinarily applied to the twelve first Roman emperors, so the name of apostle is ordinarily applied to the twelve first ministers of the Gospel who had been permitted to converse with their Lord, even after his resurrection, and to St. Paul, who was favored with a glorious manifestation of his exalted Savior. In this confined sense it is acknowledged that the name of apostle belongs, in an especial manner, to those who were sent forth by Christ after having received their consecration and commission immediately from Himself. But as the name of Cesar, in a more general sense,

may be given to all the emperors of Rome, so the name of apostle may be applied to every minister of the everlasting Gospel. Thus Barnabas, Andronicus, and Junia, who were neither of the number of the twelve, nor yet of the seventy, were denominated apostles as well as St. Paul, Acts xiv, 14; Rom. xvi, 7.'

IX. ARIANISM.—'1. By *Arianism* I mean the doctrine of Arius, a divine of Alexandria, who lived about the time of Pelagius, and not only insinuated that man was not so fallen as to need an omnipotent Redeemer, whose name is "God with us;" but openly taught that Christ was only an exalted, super-angelical creature.'

X. SOCINIANISM.—'2. *Socinianism* is the error of Socinus, a learned, moral man, who lived since the reformation, and had such high notions of man's free will and powers, that he thought man could save himself, even without the help of a super-angelical Redeemer. And accordingly he asserted that Christ was a mere man like Moses and Elias, and that his blood had no more power to atone for sin, than that of Abel or St. Paul.'

XI. DEISM.—'3. *Deism* is the error of those who carry matters still higher, and think that man is so perfectly able, by the exertions of his own mere free will and natural powers, to recommend himself to the mercy of the Supreme Being, that he needs no Redeemer at all. Hence it is, that, although the Deists still believe in God, and on that account assume the name of Theists or Deists, they make no more of Christ and the Bible, than of the pope and his mass book, and look upon the doctrines of the incarnation and the trinity as wild and idolatrous conceits.'

XII. FATALISM.—'4. *Avowed fatalism* is the error of those who believe that "whatever is, is right;" and that all things happen (and of consequence that all sins are committed) of *fatal*, absolute necessity. This is an error into which immoral Deists are very apt to run: for, when they feel guilt upon their consciences, as they have no idea of a Mediator to take it away, they wish that their bad actions had been necessary, that is, absolutely brought on by the stars, or caused by God's decrees, which would fully exculpate them. And as this doctrine eases their guilty consciences, they first desire that it may be true, and by little and little persuade themselves that it is so, and publicly maintain their error. Hence it is that immoral Deists, such as Voltaire, and many of his followers, are avowed fatalists.'

XIII. PHARISAISM.—'5. *Jewish Pharisaism* is the error of those who are such strangers to the doctrines of grace, as to think they have no need of the rich mercy which God extends to poor publicans. Fancying themselves righteous, they thank God for their supposed goodness, when they should smite upon their breasts on account of their real depravity. POPISH PHARISAISM is an error still more capital. Those who are deep in it not only take little notice of the doctrines of grace, but carry their ideas of the doctrines of justice to such unscriptural and absurd lengths as to imagine that their penances can make a proper atonement for their sins; that God is, strictly speaking, their debtor on account of their good works; and that they can not only merit the reward of eternal life for themselves by their good deeds, but deserve it also for others by their works of supererogation, and through their superabundant obedience and goodness; a conceit

so detestable, that one would think it need only be mentioned to be fully exploded and perfectly abhorred.

Dreadful as are these consequences of Pelagianism carried to its height, the consequences of Augustinianism, or Calvinism, carried also to its height, are not at all better. For the demolition of free will, and the setting up of irresistible, electing free grace, and absolute, reprobating free wrath, lead to *Antinomianism, Manicheism, disguised fatalism, widely-reprobating bigotry, and self-electing presumption or self-reprobating despair.*

XIV. MANICHEISM.—This 'is the capital error of Manes, a Persian, who, attempting to mend the Gospel of Christ, demolished free will, made man a mere passive tool, and taught that there are two principles in the Godhead; the one good, from which flows all the good, and the other bad, from which flows all the evil in the world. Augustine was once a Manichee, but afterward he left their sect, and refuted their errors. And yet, astonishing! when he began to lean to the doctrine of absolute predestination, he ran again, unawares, into the capital error of Manes. For if all the good and bad actions of angels, devils, and men, have their source in God's absolute predestination, and necessitating decrees, it follows that vice absolutely springs from the predestinating God, as well as virtue; and, of consequence, that rigid Calvinism is a branch of Manicheism, artfully painted with fair colors borrowed from Christianity.'

XV. DISGUISED FATALISM is nothing but an absolute necessity of doing good or evil, according to the overbearing decrees, or forcible influences of Manes' God, who is made up of free grace and of free wrath, that is of a good and bad principle. I call this doctrine *disguised fatalism*: (1.) Because it implies the absolute *necessity* of our actions; a necessity this, which the heathens called *fate*: and, (2.) Because it is so horrible, that even those who are most in love with it, dare not look at it without some veil, or *disguise*. As the words *fatalism, evil god, good devil, or Manichean deity*, are not in the Bible, the Christian fatalists do what they can to cover their error with decent expressions. The *good principle* of their Deity they accordingly call free grace, or everlasting, unchangeable love. From this good principle flow their absolute election and finished salvation. With respect to the *bad principle*, it is true they dare not openly call it free wrath, or everlasting unchangeable hatred, as the honest Manichees did; but they give you dreadful hints that it is a sovereign something in the Godhead, which necessitates reprobated angels and men to sin; something which ordains their fall, and absolutely passes them by when they are fallen; something which marks out unformed, unbegotten victims for the slaughter, and says to them, according to unchangeable decrees productive of absolute necessity, "Depart, ye cursed, into everlasting fire; for I passed you by: my absolute reprobation eternally secured your sin, and your continuance in sin; and now, my unchangeable, everlasting wrath absolutely secures your eternal damnation. Go, ye absolutely reprobated wretches,—go, and glorify my free wrath, which flamed against you before the foundation of the world. My curses and reprobation are without repentance." There is not a grain of equity in all this speech: and yet it agrees as truly with rigid Calvinism as with the above-described branch of Ma-

nicheism; it falls in as exactly with the necessitating, good-bad principles of Manes, as with the necessitating good-bad principle of lawless free grace, and absolute sovereignty—the softer name which some Gospel ministers decently give to free wrath.’

XVI. ‘WIDELY-REPROBATING BIGOTRY is the peculiar sin of the men who make so much of the doctrines of partial grace, as to pay little or no attention to the doctrines of impartial justice. This detestable sin was so deeply rooted in the breasts of the Jews, that our Lord found Himself obliged to work a miracle, that He might not be destroyed by it before His hour was come. Because the Jews were the peculiar, and elected people of God, they uncharitably concluded that all the heathens, i. e. all the rest of mankind were absolutely reprobated, or at least that God would show them no mercy, unless they became proselytes of the gate, and directly or indirectly embraced Judaism. And therefore, when Christ told them that many Gentiles would come from the east and west, and sit with Abraham in the kingdom of God, while many of the Jews would be cast out; and when He reprov’d their bigotry, by reminding them that in the days of Elijah God was more gracious to a heathen widow, than to all the widows that dwelt in Judea, they flew into a rage, and attempted to throw Him down from the top of the craggy hill on which the town of Nazareth was built. It is the same widely-reprobing bigotry, which makes the rigid Romanists think that there is no salvation out of their Church. Hence also the rigid Calvinists imagine that there is no saving grace but for those who share in their election of grace. It is impossible to conceive what bad tempers, fierce zeal, and bloody persecutions this reprobating bigotry has caused in all the Churches and nations where the privileges of electing love have been carried beyond the Scripture mark. Let us with candour read the history of the Churches and people who have engrossed to themselves all the saving grace of God, and we shall cry out, From such a fierce election, and such reprobating bigotry, good Lord deliver us!’

XVII. THE HARMONY BETWEEN GOD’S FAITHFULNESS AND OUR OWN IN RESPECT TO PERSEVERANCE.—‘I promised the reader that Zelotes and Honestus should soon meet again, to fight their last battle; and, that I may be as good as my word, I bring them a second time upon the stage of controversy. I have no pleasure in seeing them contend with each other; but I hope that when they shall have shot all their arrows, and spent all their strength, they will quietly sit down and listen to terms of reconciliation. They have had already many engagements; but they seem determined that this shall be the sharpest. Their challenge is about the doctrine of perseverance.—Zelotes asserts that the perseverance of believers depends entirely upon God’s almighty grace, which nothing can frustrate; and that, of consequence, no believer can finally fall. Honestus, on the other hand, maintains that continuing in the faith depends *chiefly*, if not *entirely* upon the believer’s free will; and that of consequence final perseverance is *partly*, if not *altogether* as uncertain as the fluctuations of the human heart. The reconciling truth lies between those two extremes, as appears from the following propositions, in which I sum up the Scripture doctrine of perseverance:—

I.

God makes us glorious promises to encourage us to persevere.

God on His part gives us His *gracious* help.

Free grace always *does* its part.

Final perseverance depends, *first*, on the final, *gracious* concurrence of free grace with free will.

As free grace has in all things the pre-eminence over free will, we must lay much more stress upon God's faithfulness than upon *our own*. The spouse *comes* out of the wilderness, leaning upon her Beloved, and not upon herself.

The believer stands upon two legs, (if I may so speak,) God's faithfulness and his own. The one is always sound, nor can he rest too much upon it, if he does but *walk straight*, as a wise Christian; and does not foolishly *hop* as an Antinomian, who goes only upon his right leg; or as a Pharisee, who moves entirely upon the left.

When Gospel ministers speak of *our faithfulness*, they chiefly mean, (1.) Our faithfulness in *repenting*, that is, in renouncing our sins and Pharisaic righteousness; and in improving the talent of light, which shows us our natural depravity, daily imperfections, total helplessness, and constant need of an humble recourse to, and dependence on Divine grace. And, (2.) Our faithfulness in *believing* (even in hope against hope) God's redeeming love to sinners in Christ; in humbly apprehending, as returning prodigals, the gratuitous forgiveness of sins through the blood of the Lamb; in cheerfully claiming, as impotent creatures, the help that is laid on

II.

Those promises are neither compulsory nor absolute.

We must on our part *faithfully* use the help of God.

Free will *does not* always do its part.

Final perseverance depends, *secondly*, on the final, *faithful* concurrence of free will with free grace.

But to infer from thence that the spouse is to be *carried* by her Beloved every step of the way, is unscriptural. He gently *draws* her, and she runs. He gives her His arm, and she leans. But far from *dragging* her by main force, he bids her *remember Lot's wife*.

The believer's left leg, (I mean *his own* faithfulness,) is subject to many humours, sores, and bad accidents; especially when he does not use it at all, or when he lays too much stress upon it, to save his other leg. If it is broken, he is already fallen; and if he is out of hell, he must lean as much as he can upon his right leg, till the left begins to heal, and he can again run the way of God's commandments.

To aim *chiefly* at being faithful in external works, means of grace, and forms of godliness, is the high road to Pharisaism, and insincere obedience. I grant that he who is *humbly* faithful in little things, is faithful also in much; and that he who slothfully neglects little helps, will soon fall into great sins: but the professors of Christianity cannot be too frequently told that if they are not *first* faithful in maintaining true poverty of spirit, deep self humiliation before God, and high thoughts of Christ's blood and righteousness; they will soon slide into Laodicean Pharisaism; and, Jehu like, they will make more of their own partial, external, selfish faithfulness,

I.

the Savior for us ; and in constantly coming at His word, to "take of the water of life freely." And so far as Zelotes recommends this evangelical disposition of mind, without opening a back door to Antinomianism, by covertly pleading for sin, and dealing about his imaginary decrees of forcible grace and sovereign wrath, he cannot be too highly commended.

If Zelotes will do justice to the doctrine of perseverance, he must speak of the obedience of faith, that is, of genuine, sincere obedience, as the oracles of God do.—He must not blush to display the glorious rewards with which God hath promised to crown it. He must boldly declare, that for want of it "the wrath of God cometh upon the children of disobedience,"—upon fallen believers, "who have no inheritance in the kingdom of Christ and of God," Eph. v, 5. In a word, instead of emasculating "Serjeant IF, who valiantly guards the doctrine of perseverance," he should show him all the respect that Christ Himself does in the Gospel.

To sum all up in two propositions :—

I.

The infallible perseverance of *obedient* believers is a most sweet and evangelical doctrine, which cannot be pressed with too much earnestness and constancy upon sincere Christians, for their comfort, encouragement, and establishment.

XVIII. ENTHUSIASM.—'To set up impulses as the standard of our faith, or rule of our conduct ; to take the thrilling of weak nerves, sinking of the animal spirits, or flights of a heated imagination, for the workings of God's Spirit ; to pretend to miraculous gifts, and those fruits of the Spirit which are not offered and promised to believers in all ages, or to boast of the graces which that Spirit produces in the heart of every child of God, when the fruits of the flesh appear in our life—this is downright enthusiasm.'

XIX. ORIGIN OF EVIL.—'When it pleased God to create a world,

II.

than of Divine grace, and the Spirit's power :—a most dangerous and common error this, into which the followers of Honestus are very prone to run, and so far as he leads them into it, or encourages them in it, he deserves to be highly blamed ; and Zelotes, *in this respect*, hath undoubtedly the advantage over him.

Would Honestus kindly meet Zelotes half way, he must speak of free grace, and of Christ's obedience unto death, as the Scriptures do. He must glory in displaying Divine faithfulness, and placing it in the most conspicuous and engaging light. He must not be ashamed to point out the great rewards of the faith which inherits promises, gives glory to God, and out of weakness makes us strong to take up our cross, and to run the race of obedience. In a word, he must teach his willing hearers to depend every day more and more upon Christ ; and to lay as much stress upon His promises, as they ever did upon His threatenings.

II.

The infallible perseverance of *disobedient* believers is a most dangerous and unscriptural doctrine ; and this cannot be pressed with too much assiduity and tenderness upon Antinomian professors, for their re-awakening and sanctification.'

His wisdom obliged Him to create upon the plan that was most worthy of Him. Such a plan was undoubtedly that which agreed best with all the Divine perfections taken together. Wisdom and power absolutely required that it should be a world of rational, as well as of irrational creatures ; of free, as well as of necessary agents ; such a world displaying far better what St. Paul calls, *πολυποικίλος σοφία*, "the multifarious, variegated wisdom of God," as well as His infinite power in making, ruling, and overruling various orders of beings.

It could not be expected that myriads of free agents, who necessarily fell short of absolute perfection, would *all* behave alike. Here God's goodness demanded that those who behaved well should be rewarded ; His sovereignty insisted that those who behaved ill should be punished ; and His distributive justice and equity required that those who made the best use of their talents should be entitled to the highest rewards ; while those who abused Divine favors most should have the severest punishments ; mercy reserving to itself the right of raising rewards and of alleviating punishments, in a way suited to the honor of all the other Divine attributes.

This being granted, (and I do not see how any man of reason and piety can deny it,) it evidently follows, (1.) That a world in which various orders of free, as well as of necessary agents are admitted, is most perfect. (2.) That this world, having been formed upon such a wise plan, was the most perfect that could possibly be created. (3.) That, in the very nature of things, evil *may*, although there is no necessity it *should*, enter into such a world ; else it could not be a world of free agents, who are candidates for rewards offered by distributive justice. (4.) That the blemishes and disorders of the natural world are only penal consequences of the disobedience of free agents. And, (5.) That from such penal disorders we may indeed conclude that man has abused free will, but not that God deals in free wrath. Only admit, therefore, the free will of rationals, and you cannot but fall in love with our Creator's plan ; dark and horrid as it appears when it is viewed through the smoked glass of the fatalist, the Manichee, or the rigid Predestinarian.'

We close our extracts with the following letter to a clergyman in defence of experimental religion. The following note, inserted by the editor, will more fully explain the occasion of the letter :—

'We find this letter referred to in a letter of Mr. Fletcher to the Rev. Charles Wesley, dated August 18, 1761, and recorded in page 73 of his life, octavo edition, in the following words :—"I do not know whether I mentioned to you a sermon preached at the archdeacon's visitation. It is almost all levelled at the points which are called 'The doctrines of Methodism,' and as the preacher is minister of a parish near mine, it is probable he had me in his eye. After the sermon, another clergyman addressed me with an air of triumph, and demanded what answer I could make ? As several of my parishioners were present, beside the churchwardens, I thought it my duty to take the matter up ; and I have done so, by writing a long letter to the preacher, in which I have touched the principal mistakes of his discourse, with as much politeness and freedom as I was able : but I

have, as yet, had no answer. [And, it seems, he never had any.] I could have wished for your advice before I sealed my letter; but as I could not have it, I have been very cautious, entrenching myself behind the ramparts of Scripture, as well as those of our homilies and articles." "

The letter is as follows:—

'REV. SIR,—The elegant sermon you preached at the visitation, got you, no doubt, the thanks of your known hearers. Permit an unknown one to add his to theirs, and to pay to merit a just tribute. It gave me exceeding great satisfaction to see you stand up so boldly in defence of revealed religion against Deists and infidels, and, by ingenious observations and cogent arguments, force them out of their strong hold, a blind confidence in reason. I could not help wishing that they did every where meet with opponents so able to fight them with their own weapons. Were this the case, there would not be so much room to lament the overflowings of Deism among men of reason and learning.

The second part of your discourse, wherein you endeavored to guard the truth from the other extreme, superstition and enthusiasm, deserves no less to be commended, on account of the goodness of your design. It is the duty of a preacher to keep the sacred truths committed to him, as well from being perverted by enthusiasts, as crushed by infidels. The rocks on which both split are equally dangerous, and we see daily that nothing exposes so much the mysteries of Christianity to the scorn of freethinkers, as the words and behavior of those who suppose themselves under the inspiration of God's Spirit, when, it appears, that they are led only by the weakness of their mind and nerves, by spiritual pride and the warmth of their imagination. Boasting of communion with God, and peculiar favors from heaven, is no less hurtful to the cause of Christ, when people's lives show them to be actuated by a spirit of delusion; and setting up impulses in the room of repentance, faith, hope, charity, obedience, has done no small mischief in the Church of God.

These are the counterfeits and bane of inward religion: these the tares that the enemy sows in the night of ignorance and superstition; and, I repeat it again, you cannot be too much commended, sir, for endeavoring to detect and stop him in this work of darkness. But did you act with all the caution necessary in so important an undertaking, and, while you were pulling out the tares, did not you root up, unawares, some of the wheat also?

I had some fear of it, sir, while I was hearing you; and I beg leave to lay before you the ground of this fear in the following observations, which I humbly entreat you to weigh in the balance of the sanctuary:—

I. Is the representing, in general, virtue, benevolence, good nature, and morality, as the way to salvation, agreeable to either the word of God, or the doctrine of our Church? Both show us no other way but Christ alone, Christ "the way, the truth, and the life;" Christ the door, the only door to come to the Father, and receive grace and glory. "If justification comes by obeying the law," says Paul, Gal. ii, 21, "then Christ died in vain;" and to the Ephesians, ii, 8, he says, "By grace you are saved through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast."

The only means and instrument, on our part, required for salvation, (according to our Church, second sermon on the passion,) is faith, that is to say, a sure trust and confidence in the mercy of God, whereby we persuade ourselves that God both has forgiven and will forgive our sins; that he has taken us again into his favour; that he has released us from the bonds of damnation, and received us again into the number of his elect people, not for our merits and deserts, but only and solely for the merits of Christ's death and passion.

This faith is so far from superseding morality and good works, that it works infallibly by love, and love infallibly by obedience, and consequently produces morality and good works, truly so called. "Do we make void the law through faith?" says Paul: "nay, we establish the law."

Nevertheless, faith unfeigned alone justifieth, if the word of God and the articles of our Church stand for any thing; the eleventh of which runs thus: "We are accounted righteous before God, only for the merit of our Lord and Savior Jesus Christ, by faith, and not for our own works and deservings; wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort, as is more largely expressed in the homily on justification:" to which I refer you, sir, or to the enclosed extract of our homilies on this point, if you please to peruse it.

II. Does what you said, sir, of reason and free agency, in the second part of your discourse, perfectly agree with what you said in the first?

You told us first, (if I understood you rightly,) that since the fall; man's reason is so darkened, that the greatest philosophers staggered even at the fundamental truths of religion, the being of a God, the immortality of the soul, &c; that his passions are so disorderly and impetuous, as to hurry him down the paths of error and vice; that reason, so far from bringing him back, redoubles the cheat, and makes him ingenious to excuse and satisfy his unruly appetites; that St. Paul's words painted his helplessness with true colors, "The good that I would I do not, and the evil I would not that I do," &c.

This, sir, was a superstructure worthy of the foundation; this agreed with your text with the utmost exactness: "We are not sufficient of ourselves to think any thing, [truly good before God,] as of ourselves, but our sufficiency is of God."

Who would have expected, after this, to hear you place again reason, and free will to good, upon the throne out of which you had but just forced them? I humbly presume, sir, that this candle of the Lord, shining in the breast of man, did not deserve to be set up quite so high again, since the light it gives can hardly hinder a philosopher, a man who makes it all his business to collect and follow that light, from stumbling at the being of a God.

As for free agency to good, you appealed to experience, sir, (if I am not mistaken,) whether a man has not the same power to enter the paths of virtue as to walk across a room: let then experience decide.

The heathen says, *Video meliora proboque, deteriora sequor*. The prophet says, "Turn us, and so shall we be turned. Draw me, and I shall run after thee." You say yourself, sir, "The good that I would I do not, and the evil I would not that I do." Our Church says, (Col.

for Easter,) "We humbly beseech thee that, as by thy special grace preventing us, thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect." The Bible says, Phil. ii, 13, "It is God that worketh in you both to will and to do" that which is truly good in his sight; and the tenth of those articles, which we solemnly took for the rule of our preaching, next to the word of God, says, "The condition of man, after the fall of Adam, is such that he cannot turn and prepare himself, by his own natural strength and good works, to faith and calling upon God; wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God, by Christ, preventing us, that we may have a good will, and working with us when we have that good will."

"What! is man, then, a mere machine?" No, sir, he has a will, but it is contrary to the will of God; his carnal mind, his natural wisdom, "is not subject to the law of God, neither indeed can be," says St. Paul: he is a free agent to do evil. Yet, when God prevents him with convictions of sin and good desires, as says our Church, which he always does sooner or later, he may, through the grace of God, yield to them, and enter into life, or through his stubbornness resist them, and remain in his fallen state.

III. You objected, in your discourse, that "the insisting upon these, and the like doctrines, tended to breed disturbances, strife, and confusion." This is accidentally true, sir; but what do you infer from thence? That the doctrines are false, or the preachers in the wrong, because offences arise?

We cannot do this without giving up the Bible. What strife and confusion, yea, what jeering and cruel mockings, attended the ministry of the prophets among the Israel of God! Witness Micaiah, Elias, Jeremiah, &c. Yea, who was so great a disturber as that Jesus of Nazareth, of whom some of his friends said, "He is mad," whom all Jerusalem, in uproar, brought to Pilate, and accused, saying, Luke xxiii, 2, 5, "We found this fellow perverting the nation; for he stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place?" Or that Saul of Tarsus, who was well nigh torn in pieces by his offended hearers, yea, and by those that had never heard him, while the general cry was, "This is the pestilential fellow, who turneth the world upside down—brethren, help!"

The same causes will produce the same effects. The doctrines of the fall, the new birth, and free justification by faith alone; and their fruits in those that embrace them, godly sorrow, peace, righteousness, and joy in a believing heart, will stir up the hearers in proportion to the clearness, constancy, and power with which they are preached. And this will be the case in all ages, because in all ages men are born in sin, and children of wrath; yea, and in all places too: those that are born on the banks of the Thames, or Severn, are no better by nature, than those that drink the water of Jordan or of the Ganges.

When a medicine operates by stirring up the peccant humors in order to evacuate them, is it a sign that it is not a good one? Not at all: it must work if it be good. I shall conclude this paragraph by a few words of Him who had in his breast all the treasures of Divine wisdom and knowledge. John vii, 7, "The world hateth me, because I testify of it that the works thereof are evil." And "shall the ser-

vant be above his master?" "I am come to send fire upon the earth—to set [occasionally] a man at variance with his father," &c. While the Gospel gives inward peace, even a peace that the world knoweth not, to those that really embrace it, it declares war, an eternal war, against sin, and must, of course, disturb the peace of the prince of this world and his subjects.

IV. It is agreeable enough to the doctrine of free agency to good, not to insist upon the necessity of being born again of the Spirit of God; but is the discountenancing of the preaching of it agreeable to the tenor of that revelation you did so well defend in the beginning of your discourse? If Ezekiel preached it, chap. xi, 19, and xviii, 31, and xxxvi, 26, if John speaks so often, as well as David and St. Paul, of being born of God, of being "quickened" by his word and Spirit, of the "new heart," the "new creature," the "renewing of the mind," the "life of God," the "eternal life," the "life of Christ" in a believer, &c; if Jesus himself enforced this doctrine in the strongest manner to Nicodemus; if our Church (office for baptism and collect for Ash Wednesday) pleads for it as well as the word of God, can we supersede it in the pulpit as an unintelligible tenet, without wounding, unawares, Christ and his apostles, our Church and the compilers of her liturgy? See Rev. xxii, 19.

V. Is it consistent with the doctrine of our Church to condemn and set aside all *feelings* in religion, and rank them with unaccountable *impulses*? Give me leave, sir, to tell you, that either you or the compilers of our liturgy, articles, and homilies, must be mistaken, if I did not mistake you.

They teach us to beseech God to "deliver us from hardness of heart," whereby I cannot conceive they mean any thing, if they mean not a heart past feeling. They bid us pray, (office for the sick,) that every sick person may know and feel that there is no saving name or power but that of Jesus Christ. In the seventeenth of our articles, they speak of godly persons, and such as *feel* in themselves the workings of God's Spirit. And in the third part of the homily for Rogation Week, they declare that when after contrition we *feel* our consciences at peace with God through the remission of our sin, it is God that worketh this miracle in us. Compare this with Rom. v, 1. They are so far, therefore, from attributing such *feelings* to the weakness of good people's nerves, or to a spirit of pride and delusion, that they affirm it is God that worketh them in their hearts.

Yea, they never suffer us to meet together for public worship without beseeching the God of all grace to give us such a "due sense of all His mercies, especially of His inestimable love in our redemption by Jesus Christ, as that our hearts may be unfeignedly thankful;" and if they would have us have a due sense of an inestimable love causing our hearts to be unfeignedly thankful, she is not against our feeling some thankfulness, for the word *sense* certainly conveys that idea, as well as the Latin word *sentire*, or the French *sentir*, whence it is derived, which cannot be Englished more literally than by the word to *feel*. Therefore the expression "to feel thankfulness," does not convey a stronger idea than the words of our Church, to be *duly, sensibly, unfeignedly thankful in heart*, which you daily use yourself, sir. In condemning feelings in general, it would not then have been disagree-

able at all to our liturgy to have allowed your hearers at least some feelings of thankfulness for the inestimable love of their dying Lord.

But to proceed: you seemed, sir, to discountenance *feelings* as not agreeable to sober, rational worship; but if I am not mistaken, reason by no means clashes with feelings of various sorts in religion. I am willing to let any man of reason judge whether feeling sorrow for sin, hunger and thirst after righteousness, peace of conscience, serenity of mind, consolation in prayer, thankfulness at the Lord's table, hatred of sin, zeal for God, love to Jesus and all men, compassion for the distressed, &c; or feeling nothing at all of this, is matter of mere indifference: yea, sir, take for a judge a heathen poet, if you please, and you will hear him say, of a young man who, by his blushes, betrayed the shame he felt for having told an untruth, *Erubuit—salva res est.*

Does it seem contrary to reason that a spirit should be affected by spiritual objects? If heat and cold, sickness and health, so affect my body as to cause various feelings in it, why cannot fear and hope, love and hatred, joy and sorrow, sin and grace, remorse and peace, so affect my soul as to produce various feelings or sensations there? Can any thing be more absurd and contrary to nature than the apathy of Stoics? And what is banishing feelings out of religion, but pleading for religious apathy?

If a man may feel sorrow when he sees himself stripped of all, and left naked upon a desert coast, why should not a penitent sinner, whom God has delivered from blindness of heart, be allowed to feel sorrow upon seeing himself robbed of his title to heaven, and left in the wilderness of this world destitute of original righteousness? Again: if it is not absurd to say that a rebel, condemned to death, feels joy upon his being reprieved and received into his prince's favor, why should it be thought absurd to affirm that a Christian who, being justified by faith, has peace with God, and rejoices in hope of the glory to come, feels joy and happiness in his inmost soul on that account? On the contrary, sir, to affirm that such a one feels nothing, (if I am not mistaken,) is no less repugnant to reason than to religion.

But let us go to the law and the testimony, and let the point stand or fall by the oracles of God. Had Adam no feeling when, seeing his nakedness, he tried to hide himself from himself and from God? I believe, sir, he felt remorse, shame, and fear, to a very great degree; and should I be thought an enthusiast for it, I confess I have felt the same upon conviction of sin.

It is probable enough, also, that Jacob felt religious awe and a holy dread when he said, "How dreadful is this place; this is none other than the gate of heaven!" And young King Josiah, contrition of heart, when, upon his hearing the word of the Lord, he rent his clothes and wept, 2 Kings xxii, 11. Nor did the Searcher of hearts say that he was indebted to his constitution and the weakness of his nerves, for those feelings of sorrow. Just the reverse: "Because thine heart was tender, and thou hast humbled thyself and wept before me, I also have heard thee, says the Lord."

Was Job a low-spirited enthusiast, or did he feel something of the terrors of the Lord in reality, when he cried out, chap. vi, 4, "The arrows of the Almighty are within me; the poison thereof drinketh up

my spirits: the terrors of God do set themselves in array against me."

But let us go to the Psalms, which, in all ages of the Church, have been looked upon as the standard of true devotion.

Can we, without uncharitableness, suppose that David had no feelings (or which comes to the same sense, no sensation) of joy and thankfulness in his heart, when he sung, Psalm xxviii, 7, "The Lord is my strength and shield; my heart trusted in Him, and I am helped; therefore my heart greatly rejoiceth?"

Was not he a great dissembler, if, feeling no godly sorrow, he said, Psalm xxxi, 10, "My life is spent with grief, and my years with sighing; my strength faileth me because of mine iniquity, and my bones are consumed?"

Did he feel no happiness in God, taste nothing of the Lord's goodness, when he said, Psalm xxxiv, 8, 18, "O taste and see that the Lord is good, He is nigh unto them that are of a broken heart?" No remorse, no fear of God's wrath, when he cried out, Psalm xxxviii, 1, 3, 4, "O Lord, rebuke me not in thy wrath; there is no rest in my bones because of my sin: for mine iniquities are gone over my head as a heavy burden, they are too heavy for me to bear!"

Did he feel no fervor of devotion, no warmth of love, when he said, Psa. xxxix, 3, "My heart was hot within me; while I was musing, the fire kindled, and I spake with my tongue?" No desire and thirst after God, when he sung, Psa. xlii, 1, "As the hart panteth after the waterbrook, so panteth my soul after thee, O God?" No dejection or trouble of mind, when he expostulated with himself, Psalm xlii, 11, "Why art thou cast down, O my soul? and why art thou disquieted within me?" Did he expect no feelings of joy, no sense of the peace of God, when he prayed, Psalm li, 8, "Make me to hear of joy and gladness, that the bones which thou hast broken may rejoice? Restore unto me the joy of salvation!" "Let thy loving kindness comfort me: when wilt thou comfort me?" &c, Psalm cxix, 76, 82.

Had he no sense, no inward consciousness, that his affections were set on things above, when he said, "My heart is fixed; my heart is fixed; I will sing and give praise?" Did he feel no stirrings of desire, no touches of joy, when he cried, Psa. lxiii, 1, "My soul thirsteth after thee, my flesh longeth for thee as a dry and thirsty land, where no water is. Because thy loving kindness is better than life, my lips shall praise thee. Thus will I bless thee while I live; and my soul shall be satisfied as with marrow and fatness?"

Had he no sense or feeling of the mercy of God, and of His justification, when he said, Psa. lxvi, 16, "Come and hear, all ye that fear the Lord, and I will tell you what He has done for my soul?" Psa. xxxii, 1, 5, "Blessed is he whose transgression is forgiven, &c. I acknowledged my sin unto thee, and thou forgavest the iniquity of my sin?" Psa. ciii, 1, "Bless the Lord, O my soul, and all that is within me bless His holy name; who forgiveth all thy sin, and healeth all thy infirmity?"

Did he feel no concern for God's glory, when he said, Psa. cxix, 136, 139, "Rivers of water run down mine eyes, because men keep not thy law? My zeal hath even consumed me; because mine enemies have forgotten thy words?" In short, had he felt neither sor-

row nor comfort, when he said, *Psa. xciv, 19*, "In the multitudes of the sorrows of my heart, thy comforts have refreshed my soul?" Or shall we suppose, that the man after God's own heart, in his devotion, was only a well-meaning enthusiast, of a soft complexion, sometimes cast down by melancholy, at other times carried out by the warmth of his imagination, and often led by impulses into the wild presumption of Ranters? If you refuse (as I am sure you do) to pass such judgments on David, you cannot help, sir, allowing the reality and the usefulness of feelings in sober religion, in rational devotion.

But let us leave the penitent king to his *feelings*, and consider what we can make of the weeping prophet. Certainly, sir, we must say that Jeremiah was a melancholy enthusiast, almost falling into despair through the weakness of his nerves and lowness of his spirits, or allow that there is such a thing as feeling godly sorrow in religion, and thereby becoming entitled to the promise of our Lord, *Matt. v*, "Blessed are they that mourn, for they shall be comforted;" unless we run to the other extreme, and account for his rivers of tears, by saying they were hypocritical tears, such as crocodiles are supposed to shed to bring men into their snare; and yet this must have been the case, if he felt no inward sorrow adequate to the outward demonstrations of his grief.

Were the saints of the New Testament more free from these inward *feelings*? Just the reverse! At least we ought to judge charitably enough of the Virgin Mary, to suppose that she felt some spiritual joy, when she said, "My soul rejoiceth in God my Savior;" and of our Lord himself, to believe that He felt some trouble of mind, some deep concern, when He wept over Jerusalem, when He was troubled and wept at Lazarus' grave, when He said, "My soul is troubled unto death;" and when, being in an agony, He offered up prayers with strong crying and tears, yea, with a bloody sweat: surely, sir, such scenes were transacted, not in His weak nerves, or frightened imagination, but in His inmost soul, and consequently we may conclude that He first felt them there.

If we read the Gospels and the Acts, we find frequent mention made of a peace, joy, and love, which people were strangers to, till they received the unction of the Holy One; and that not among apostles only, but among private Christians and illiterate women. The two disciples cried out, *Luke xxiv*, "How did our heart burn within us!" The twelve, whose hearts were filled with sorrow, *John xvi, 6*, return to Jerusalem with great joy, *Luke xxiv*.

At the day of pentecost they were filled with power, boldness, and zeal, which are graces common to all believers, especially preachers: (for what have we to do with the miraculous gifts which it pleased God to confine to the apostolic age?) at least our Church declares, (homily for Whitsunday,) that the Spirit of God engendereth still a burning zeal toward God's word, and giveth all men (not cloven tongues outwardly, but) a tongue, yea, a fiery tongue, so that they may boldly and cheerfully declare the truth in the face of all the world.

If we read on, we see three thousand people pricked to the heart by the word, (and consequently feeling the sword of the Spirit in their heart,) *Eph. vi*, compared with Hebrews, and upon their crying for help, we find them so comforted upon believing the forgiveness of sins

through Jesus, that they were enabled to praise God, continue instant in prayer and breaking of bread, and to eat their food with gladness and singleness of heart. And I presume, sir, they felt and enjoyed that gladness of heart : yea, not only believers at Jerusalem felt it, but those of Antioch also, who, Acts xiii, 52, were filled with joy and the Holy Ghost ; and the Churches of Judea and Galilee, who walked in the fear of the Lord, and the comfort of the Holy Ghost, Acts ix, 31.

Nor was that a privilege peculiar to the primitive Christians, as all those who have been at the pains of making their calling and election sure, experience daily : for the promise was not only to them, but to their children, and to us that are afar off. Had our Church been of another opinion, she would never have bidden us pray, as she does in the collect for Whitsunday, and the Sunday before : " Send us thine Holy Ghost to comfort us, and grant us, by thy Holy Spirit, to have a right judgment in all things, and evermore to rejoice in His holy comfort ;" and in that for St. Stephen's day, " Grant that we, being filled with the Holy Ghost, may learn to love our enemies as thy first martyr ;" much less would she have bid us ask for the inspiration of His Holy Spirit, and conclude all our morning and evening prayers by asking the fellowship of the Holy Ghost, for ourselves and for all.

But if, because your text was taken out of St. Paul's Epistle, you choose, sir, to let him decide whether feelings ought to have place in sound religion or not, I am willing to stand at the bar before so great a judge, and promise to find no fault with his sentence.

And first, not to mention the various scenes of terror, remorse, shame, desire, hope, joy, love, and admiration, he went through at his conversion, which he could not but feel in his soul ; can we suppose, without rashness, that when he speaks of his fears within, the continual sorrow in his heart, the being in much trembling, the breaking of his heart, his preaching, praying, writing with many tears, his being " sorrowful, yet always rejoicing," his longing to be dissolved, his being constrained by the love of Christ, his being refreshed in the Spirit, his bowels and the bowels of the saints being refreshed, his being comforted, yea, " exceeding full of comfort ;" his " consolations abounding through Christ," &c. Can we suppose, I say, he felt all along neither sorrow nor consolation, neither fear nor trembling, neither desire nor love ? For my part, I believe he felt all this, and more than words can express : I dare no more place him among hypocrites than I dare rank him with enthusiasts.

But where does he exclaim against feeling the power of God, or the powerful operations of His Spirit on the heart ? Is it where he says, that the kingdom of God is " not in word but in power ;" that this kingdom within us, (if we are believers,) this true inward religion consists " in peace, righteousness, and joy in the Holy Ghost ?" That Christians rejoice in tribulation, because the love of God is shed abroad in their hearts by the Holy Ghost given unto them ? Is it where he says, he is " not ashamed of the Gospel of Christ, because it is the power of God to the salvation of every one that believeth ?" That he desired to " know nothing but Jesus and the power of His resurrection ?" That his preaching was not with " enticing words of man's wisdom, but in demonstration of the Spirit and of power," that the faith of his hearers might not " stand in the wisdom of man, but in

the power of God?" 2 Cor. ii, 24. Or, is it when he calls the exerting of this power in him, his life, saying, "I live not, but Christ lives in me; and the life that I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me?"

Can we suppose that he discountenances feelings in religion when he prays that "the God of hope would fill the Romans, chap. xv, 13, with all joy and peace in believing, that they might abound in hope through the power of the Holy Ghost?" When he says that "they had not received again the spirit of bondage to fear, but the Spirit of adoption, crying, *Abba Father*, and witnessing to their spirits that they were the children of God," agreeable to that of St. John, "He that believeth, hath the witness in himself?"

Or does he suppose feelings useless when he gives up a notorious sinner to Satan, for the destruction of the flesh, that his spirit, being first troubled, might afterward be saved in the day of the Lord? And when, fearing the wound would be too deep, (for there is a danger in this also,) he desires the Corinthians "to comfort him, lest he should be swallowed up with overmuch sorrow?" Does it not rather clearly appear, that deep sorrow is necessary to a great sinner, though he would not have him be swallowed up with overmuch sorrow?

Yea, he puts the question out of all doubt when he tells the Corinthians, second Epistle, chap. vii, 10, "that godly sorrow worketh repentance to salvation, not to be repented of;" and praises them for "sorrowing after a godly sort, insomuch that when Titus came, they received him with fear and trembling, and refreshed his spirit by the demonstrations that they gave him of their sorrow, indignation, fear, zeal, and vehement desire."

We may then safely conclude, that Paul, in this and other places, is as far from superseding feelings of godly sorrow as feelings of godly joy, when he says to the Philippians, "Rejoice, rejoice in the Lord, and again I say rejoice;" or feelings of vehement desire, when he tells the Romans, that when the "Spirit helpeth our infirmities, He enables us to pray with groanings and desires that cannot be uttered."

But to avoid transcribing the greatest part of the apostle's epistles, let us see if he never spoke correctly to the point in question. Upon inquiry, I find him in our translation using thrice the word exclaimed against, and every time very much to the purpose, to show you were mistaken, sir, when you supposed that he discountenances *feelings* in your text.

The first is in Acts xvii, 27, where he is not ashamed to exhort the wise and learned Athenians "to seek after God, if haply they might feel after Him and find Him as He is not far from every one of us." It is true the word in the original means *palpare*, but it has still a near relation to *feel*, when it signifies *sentire*, as it would be absurd to feel after that which cannot be felt, perceived, and found.

A man may properly enough be said "to feel after God," when he is enabled to obey the command of our Church, "Lift up your hearts unto the Lord," and to "find Him," and get a sense of His glorious presence, when "the peace of God, passing all understanding, enters and keeps his heart in the knowledge and love of Christ," for "God is love." See 2 Cor. iv, 6.

The second place is Heb. iv, 15, where the apostle represents Jesus

Christ Himself at the right hand of God, as "touched with the feeling of our infirmity." What, sir, shall we impute our Savior's being touched with such a feeling in heaven to the weakness of His nerves? Or shall we beg of God to give us hearts to love and dread Him, such hearts as may be touched, *first*, with a feeling of our sins and miseries, and *then* with such a due sense of His inestimable love, as that they may be unfeignedly thankful?

The third place is Eph. iv, 19, where, after having begun the picture of heathens by saying, that their "understanding was darkened, and that they were alienated from the life of God by the ignorance that was in them, because of the blindness of their hearts," the apostle gives it the last stroke but one by adding they were past *feeling*.

Past feeling! What? Bodily pain and pleasure? No: for he says that they gave themselves to lasciviousness, the basest pleasure of sense. They were then past feeling in their hearts, ("the blindness of their hearts" being mentioned just before,) past feeling any shame or remorse, past feeling any horror of sin, or dread of the Lord.

David means the same thing, when speaking of stout-hearted sinners, he says that he delights in the Lord, but that their heart is "fat as brawn." According to St. Paul, the veil is still upon their heart, 2 Cor. iii, 17, "their heart was waxed gross," Acts xxviii, 27, yea, "after their hardness and impenitent heart, they heaped upon themselves wrath against the day of wrath," Rom. ii, 5.

It is not, then, without reason that God sums up all inward religion in this glorious promise, Ezek. xi, 19, "I will take the heart of stone out of your flesh, and I will give you a heart of flesh," a feeling instead of a callous heart. And it is to be feared, that banishing feeling out of religion, in a zeal against enthusiasm, will not a little countenance people in the hardness of their heart. They feel little enough already, God knows: why then should they be encouraged from the pulpit to feel less still, when the horrible consequence is to become past feeling in the end, and then "work all manner of uncleanness with greediness," as too many baptized heathen daily do, and glory to do?

To the above-mentioned passages, I may add a fourth, one which is no less to the purpose. It is the last verse of the fifth chapter to the Hebrews, where strong believers are said to have their senses exercised to discern both good and evil. From thence it appears that one that is born of God has spiritual senses, (*αισθητηρια*;) just as the natural man has bodily senses. He is endued with spiritual sight and taste. "See and taste how good the Lord is. His love is better than wine, His word sweeter than the honey comb," &c; with a spiritual feeling, whereby, through the power of the Highest overshadowing him, he perceives the presence of Him in whom he "lives, moves, and has his being;" and in particular feels "the love of God shed abroad in his heart through the Holy Ghost given unto him." Yea, with spiritual hearing, so that he hears the voice of the good Shepherd, and hearing it to-day, he "hardens not his heart."

The opening of these spiritual senses in a heart that was past feeling, blind, hard, and deaf before; or the faith, the living faith, whereby a man is born of God, born again of the Spirit, is one and the same thing: and the living by the faith of the just, is nothing else but the exercising continually some of these spiritual senses on their proper

objects. If we deny this, what can we make of St. Paul's definition of faith? It is, says he, "the substance of things hoped for, and the [demonstration (ελεγχος) the Divine] evidence of things not seen." I say, *the Divine evidence*, because I speak not of a speculative, human, historical faith, but of the faith unfeigned, the saving, justifying faith, that "works by love;" even that faith which is "of the operation of God," Col. ii, 12, whereby a man "passes from death unto life."

To these passages of the apostle of the Gentiles, I beg leave to add one or two of the apostle of the Jews, 1 Peter i, 8, "Whom having not seen ye love, and in whom, though now you see Him not, yet believing, ye rejoice with joy unspeakable and full of glory."—Now, sir, could such unspeakable joy be unfelt?

In the next chapter, verse 3, he charges Christians to desire the sincere milk of the word, if so be they had tasted that the Lord is gracious. Agreeable to which is the noted place, Heb. vi, 4, 5, where the apostle represents believers as people "enlightened, that taste the heavenly gift, are made partakers of the Holy Ghost, taste the good word of God, and the powers of the world to come." If the inspired writers could without absurdity and enthusiasm say, that the faithful "taste that the Lord is gracious, taste the heavenly gift, taste the powers of the world to come," why should it be thought irrational to declare, as our Church does, that the children of God feel in themselves the workings of the Holy Spirit, feel peace of conscience after pardon, know and feel the saving virtue of Jesus' name?

To conclude, sir, if we are to insist upon rational goodness, benevolence, &c, exclusive of feelings in the heart, what shall we make of those scriptures which our Church places at the head of all our public worship: "Rend your heart and not your garments, and turn unto the Lord;" a troubled spirit, yea, a "broken and contrite heart," is the first sacrifice he does not despise.

Upon the scheme that excludes feelings, a man may say, that "the remembrance of his sins is grievous unto him, the burden of them intolerable," and have been all his life as great a stranger to godly sorrow, as if he had not been conceived in iniquity. Upon the Gospel plan, such a one is whole, he has no need of a physician, he draws near to God with his lips, while his heart is far from Him: he is an abomination to the Lord, though as sincere in his blind worship as Paul before his conversion.

Upon this scheme, a man may be a believer if he give a rational assent to the doctrines of Christ, and has "a form of godliness," though he never felt the power of it in his heart. But upon the Gospel scheme, he is to "believe with the heart unto righteousness," before he can make confession with the mouth unto salvation; and he is to turn away from such as "have a form of godliness, but deny the power thereof."

Upon this scheme, again, it is possible for a man to be a true Christian, a penitent restored to God's favor, without ever going through the least trouble of mind for sin; whereas, upon the Scripture plan, Christ saves none, but the lost, heals none, as says our Church, (homily on man's misery,) but those who have need of His salve for their sore; invites none to the living water but the thirsty, offers refreshment and rest to none but those "that travail and are heavy laden;" which, I

suppose, they are allowed to perceive, it being absurd to call those people heavy laden, who never felt the least load.

Upon this new scheme, the Pharisee, who had a rational conviction that he was not as other men, but benevolent, courteous, just, and chaste, must have gone to his house justified, as well as the publican who felt so much remorse, that he smote upon his breast ; so much holy shame, that he durst neither draw near, nor look up to heaven. But upon the scheme of Jesus Christ, this man, who appeared to the composed Pharisee such a low-spirited, silly wretch, that he thanked God, too, he was not such an enthusiast ; this man, I say, went to his house justified rather than the other ; for, says the Lord, Isa. lxvi, 2, "To this man will I look, even to him that is poor in spirit, and trembleth at my word."

Agreeably to this easy scheme, a man may have the peace that the world knoweth not, the peace of God passing all understanding, and the love of God shed abroad in his heart by the Holy Ghost, without ever feeling any thing of either ; whereas, this is impossible, according to the testimony of some of the best and wisest of men.

Pascal, the strength of whose reason was so much celebrated in the last age, thought that peace and love, unfelt, and consequently unenjoyed, were of as little service to him as a painted sun to a plant under snow, or the description of some beautiful fruits to a man starved with hunger. Take one of his thoughts :—

"To know God speculatively is not to know Him at all. Heathens knew Him to be the infallible author of geometrical truths, and supreme disposer of nature. The Jews knew Him by His providential care of His worshippers, and temporal blessings, but Christians know God as a God of consolation and love, a God who possesses the hearts and souls of His servants, gives them an inward feeling of their own misery, and His infinite mercy, and unites Himself to their spirits, replenishing them with humility and joy, with affiance and love."

To the testimony of that Christian philosopher, I beg leave to add that of the celebrated divine, St. Chrysostom, (Hom. xxiii, on the Romans,) "How must he be ravished, (says he,) who truly loves God ! The state of such a one is the happiness of paradise itself.—We may study what terms we please ; we shall never be able to represent the happiness of that love. Experience only can give us a just sense of it. Let us, then, taste and see how good the Lord is, and we shall anticipate the life of heaven, and live on earth in the fruition of what the angels enjoy in heaven."

But why should we go into distant countries, when this island has produced such clouds of witnesses of God's power, sensibly exerted in the souls of His children ? Out of a thousand, take the famous Bradford, one of the brightest lights of our Church, who confirmed the truth he had preached, by laying down his life in the flames : (*Mirror of Martyrs*, p. 276 :) "He preached twice a day. In the midst of his repast he used often to muse, having his hat over his eyes, from whence commonly trickled plenty of tears, dropping on his trencher. Such continual exercises of soul he had in private prayer, that he did not count himself to have prayed to his satisfaction, unless in it he felt inwardly some smiting of heart for sin, and some healing of that

wound by faith ; feeling the saving health of Christ, with some change of mind, detestation of sin, and love to God."

I shall close these testimonies by transcribing part of the xxth article of the famous *Confession of Augsburg*, drawn up and signed by Luther, and all the German reformers.

"Faith," says St. Augustine, "is not a bare knowledge that may be common to us and wicked men, but it is a sure confidence that lifts up those that are cast down, and fills with consolation those that are troubled in mind. By this faith we obtain remission of our sins, the Holy Ghost is given unto us, our hearts are renewed," &c. All this doctrine belongs to the fight of a conscience awakened and galled with sin, without which also it cannot be understood, which is the reason why it is rejected of the ignorant and profane people, who suppose that "Christain righteousness is only civil righteousness," lifeless morality.

Now, sir, I leave you to judge whether a man may have this faith, this sure confidence, that fills a troubled mind with Divine consolation, and never be sensible of it.

Nor did the other reformers hold any other opinion, as you may see, sir, by the following lines, Englished from articles xx and xxii of the *Confession of Faith* drawn up by Calvin, Beza, &c, and still subscribed to by all the Protestant clergy in France and Holland :—

"We believe that by faith alone we are born again, and made partakers of salvation, being enabled thereby to receive the promises of life made to us in Jesus Christ. We make them our own, and apply them by faith, insomuch that we feel the effect of them." This is still more clearly expressed in the fourteenth section of their *Article of Faith*, printed with their liturgy, part of which runs thus :—

"As the blood of Christ is to purify us, so the Holy Ghost besprinkles our consciences therewith, that they may be effectually purified ; for, dwelling in our hearts, He makes us feel the power of our Lord Jesus Christ ; He enlightens us, He seals and impresses His graces in our hearts, regenerates, and makes us new creatures," &c.

I own, sir, that after these great divines, I am no more ashamed to enforce faith in the Holy Ghost, the Author and Giver of life, and to say to my flock that He is to make them feel the power of Jesus Christ and the virtue of His blood in their hearts, than I would be ashamed, were I a physician for the body, to tell them they must take a medicine inwardly, if the applying it outwardly would not do ; and that would cause them some pain at the first operation, but only in order to cure them more radically.

Thus, sir, I have endeavored to prove, from the doctrine of our Church, from reason and Scripture, from the testimony of the best men, and of all the Reformed Churches, not only that feeling and rational Christianity are not incompatible, especially the feeling godly sorrow or trouble of mind, antecedent to justifying faith, and the feeling the comforts of the Holy Ghost, even peace, love, and joy, in believing ; but also that such feelings, so far from deserving to be called madness and enthusiasm, are nothing short of the actings of a spiritual life, or, to speak Scripturally, "the power of God to every one that believeth," Rom. i.

One more argument on this subject, and I shall conclude the whole.

If good nature, affability, and morality, with a round of outward duties, will fit a man for heaven, without any feeling of the workings of the Spirit of God in the heart, or without peace, righteousness, and joy in the Holy Ghost; if such a professor of godliness is really in that narrow way to the kingdom which few people find; why did our Lord puzzle honest Nicodemus with the strange doctrine of a new birth? Why was He so uncharitable as to declare with the utmost solemnity, that he could not see the kingdom of God if he was not born again of the Spirit?

Why did He trouble the religious centurion with sending for Peter, that the Holy Ghost might fall upon him, and all that heard the word, while the apostle preached to them remission of sins, through faith in Jesus, a heart-purifying faith? See Acts xv, 8, 9.

But, above all, if inward feelings are nothing in sound religion; if they rather border upon enthusiasm; why did not our Lord caution the woman who came behind Him in Simon's house, who wept at His feet, and kissed and wiped them with her hair? Why did He not take this opportunity to preach her and us a lecture on enthusiasm? Why did not He advise her to take something to help the weakness of her nerves, and prevent the ferment of her spirits? Why did not He tell her she went too far, she would run mad in the end? Why did not He bid her (as people do in our days) go into company a little, and divert her melancholy? Nay, more; why did He prefer her, with all her behavior, to good-natured, virtuous, religious, undisturbed Simon?—Why did He send her away with His peace, and the assurance of the forgiveness of her sins, while He did not vouchsafe to say to the composed Pharisee, "This day salvation is come to thy house?"

May I be allowed to tell the reason? Christ came not to "call the righteous, but sinners to repentance." If a man, therefore, is full of confidence in his own powers and righteousness; if he supposes he is, or can make himself, good enough outwardly, without those enthusiastic feelings of godly sorrow, pardon, peace, and love in his heart; Jesus must leave him to his self conceit and virtuous pride; for "God resisteth the proud, but giveth grace to the humble."

However, do not mistake me, sir; I am far from supposing that the sincerity of people's devotion must be judged of by the emotion they feel in their bodies; for the grace of God generally brings a great calm, and such a heavenly serenity into the soul, that it may even keep the body composed in a sudden danger. But as I read that God will have the heart or nothing, so I know that when He has the heart, He has the affections of course. Fear and hope, sorrow and joy, desire and love, act upon their proper objects, God's attributes. They often launch out, and, as it were, lose themselves in His immensity, and, at times, several of these passions acting together in the soul, the noble disorder they cause there cannot but affect the animal spirits, and communicate itself more or less to the body. Hence came the floods of tears shed by David, Jeremiah, Mary, Peter, Paul, &c: hence came the sighs, tears, strong cries, and groans unutterable, of our Savior Himself.

But, after all, sir, if you exclaim only against bodily feelings and

emotions, when the soul itself is past feeling, you cannot do it too much ; it is either weakness or hypocrisy intolerable ; it must be thundered against. Therefore a just distinction is to be made between feelings excited in the body alone by self exertion or mere natural pathos, and those bodily emotions that are necessary and involuntary consequences of the powerful workings of God's Spirit on the soul. The one are "sparks of our own kindling," which give neither heat nor light, and vanish as soon as perceived ; the other are the natural effect of grace, which the soul cannot contain ; and they are to grace, and the fire of Divine love, what smoke is to culinary fire : it proceeds from it, but adds nothing to it ; yea, if a man lay any stress thereon, it will darken, and perhaps put out the flame.

You see, sir, by this observation, that though I plead for spiritual feelings in devotion, and would not have even all bodily feelings resulting therefrom branded with the name of enthusiasm ; yet I am as far as yourself from laying any stress upon bodily frames, merely as such ; and I would as soon judge of the heat of a fire by the smoke that comes out of the chimney, as judge of grace by bodily emotions, conscious that there may be more of the one when there is less of the other ; yea, that grace, peace, and love often overflow the soul within, when the animal spirits are most composed, and the nerves least at work without.

Upon the whole, sir, I humbly presume that I may conclude from what I have taken the liberty to lay before you, that true Christians, as free from enthusiasm as Paul or David, may experience, at times, emotions in their animal spirits, attended with tears and sighs, especially, when the cup of blessing or sorrow runs over with desire and love, or with fear and trouble ; and, if they walk in the light of God's countenance, must enjoy, and consequently be sensible of, or feel, in their inmost souls, through believing, "a peace that passes all understanding," such as the world knoweth not, "a joy," at times, "unspeakable," such as a stranger intermeddles not with.

This, and this alone, makes the service of God "perfect freedom ;" this takes away the guilt and the power of sin, disarms death of its sting, and the grave of its horrors.

This is the first fruit of that "faith working by love," which gives confessors victory over the world, and martyrs power to clap their hands for joy on the racks, and in the flames. It is the "Spirit of adoption, whereby we cry, Abba, Father," the earnest of the Spirit ; the earnest of our inheritance above.

If we take this inward principle from the heart of a believer, we take away the ingrafted word, the incorruptible seed, the kingdom within, the bread and water of life, the little leaven, the pearl of great price, the hidden treasure, the wedding garment, the oil of the virgins, the hidden manna, the power of God to him that believes, the power of Christ's resurrection, the new creature, the new name which no one knoweth but he that receiveth it, the new birth, the wisdom from above, the blood of sprinkling, the life of God, &c ; we take away, in short, "the faith of the operation of God ;" and, in a blind zeal for formal religion, we cry out against Jesus coming in the Spirit, as the Jews, in their blind zeal for the law, cried out against Jesus coming in the flesh, "Crucify him, crucify him," and effectually, though ignorantly, crucify "Christ in us the hope," the living hope "of glory."

Thus Christianity degenerates into mere heathenish morality and good nature, dressed up with Christian rites. All that is spiritual and experimental in our Bible and liturgy must be, of course, enthusiastic stuff, or, at best, words without meaning. So that, after all, the only essential difference that will be found between us and just, sober, chaste, benevolent Deists, will consist in repeating speculatively some creeds they do not assent to, in speaking for a book they run down, in using some religious ceremonies they think useless, and entertaining dry notions of one Jesus and His Spirit, whom they despise and reject; when, at the same time, we shall be equally strangers to that Gospel "which is the power of God unto salvation to every one that believeth," to "the exceeding greatness of God's power toward those that believe, according to the working of His mighty power," Eph. i, 19.

I have found it hard, sir, to submit my carnal reason to the force of these and the like observations. I know, by experience, that "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." I can therefore truly sympathize with those that stagger yet at the hard saying of St. Paul, 1 Cor. iii, 18, "Let no man deceive himself; if any man among you seemeth to be wise in this world, let him become a fool that he may be wise, for the wisdom of this world is foolishness with God. Where is the wise, where the scholar, where the disputer of this world? Has not God made foolish the wisdom of this world? For, when the world, by wisdom knew not God, it pleased God, by the foolishness of preaching, to save them that believe"—that believe so as to be born of God, 1 John v, 1; that believe so as to be "filled with peace, hope, joy, and love, through the power of the Holy Ghost," Rom. xv, 13.

Let us then often meditate, sir, upon such scriptures; they will, by the blessing of God, bring our hearts low, and make them willing, in spite of our reasonings, to submit to that faith which is the gift of God to a soul distressed for sin, and to reap and enjoy its fruits, a solid peace, a living hope, a burning love, and an unwearied obedience. For till we are stripped of our fig leaves, till we have done boasting of our own powers, and the glorious remains of God's image, and trusting to self and reason, to Pharisaical righteousness and forms of godliness, we cannot truly seek the power of it; and we must stumble at a thousand scriptures, as well as that famous saying of Luther, "*Sicut sola fide in Christum veram justitiam ad salutem consequimur; ita nihil difficilius, quam hoc, hominibus persuadetur; nihil Satan (præsertim candidus ille Satan) æque oppugnat.*"

Thus have I, sir, laid down with all plainness the observations I made upon your elegant discourse, as I understood it; I submit them to your candid judgment, and to your second thoughts, as well as to the word of God, and the articles of our Church. Should I have mistaken your meaning, sir, in any part of these sheets, (which may easily have been the case,) I shall be exceeding glad to acknowledge it, and ask your pardon.

Should you have been mistaken, yourself, sir, in some parts of your discourse, I beg you would not take amiss the liberty I have taken to lay before you the grounds of my fears on that account. I have not done it (God knows) out of desire to set myself up as a judge of

any one of my brethren and fathers in the Church ; but I found myself in some measure forced to it by the following observations of some of my parishioners that were at Wenlock to hear you, sir, beside the officers :—

“ If that gentleman is right,” they concluded, “ our minister must be quite wrong : he is always telling us of the darkness and blindness of our understandings in Divine things, the hardness of our hearts which we cannot force to repent and love, the unruliness of our will, which we cannot turn to true obedience : he concludes there is an absolute necessity for us to be born again, renewed in those faculties by the Spirit of God given unto us. But this gentleman talks of precious remains of God’s image in our souls, and seems to be against this new birth. The one tells us, we are fallen, that God has concluded all under sin, that there is none good, no not one, that without Christ we can do nothing right, that there is no health in us ; yea, he goes so far as to declare that ‘ of ourselves and by ourselves we have no goodness, help, or salvation ; but contrariwise sin, damnation, and death everlasting.’ (Homily of the *Misery of Man*, 2d part.) The other affirms that we are fallen, yet we can help and raise ourselves : we have a free will, and we may use it to do good works ; and if, after all, we fall short in some things, the Spirit of Christ is to help our infirmity. Yea, we are not so blind and dark as some suppose, for we have the candle of the Lord shining in our breast, and that is, (not ‘ Christ, the light of the world,’ or the word of God, that shines as a lamp in a dark place,) but reason.

“ The one tells us, that all the world being wrapped up in sin, by breaking the law, no man, by his own acts, words, and deeds, seem they never so good, can be justified before God, and saved. (Hom. of *Salvation*.) He says that all our moral righteousness and our forms of godliness are but fig leaves, with which we cover the desperate pride and wickedness of our hearts, if, trusting to them for justification, in whole or in part, we do not flee as naked, poor, miserable, and blind sinners, to Jesus alone, put off, by repentance, the filthy rags of our own righteousness, and put on, by faith, the robe of our Savior’s merits.

“ But the other recommends, in general, virtue, benevolence, relative duties, &c, and gives us to understand, that this is by far the plainest and most rational way of salvation.

“ The one tells us, that if we never felt godly sorrow for sin, we never truly repented ; that if we never enjoyed, and consequently were sensible of, or felt, the peace and love of God shed abroad in our hearts by the Holy Ghost, we have great reason to examine whether we be really in the faith—whether Christ be in us of a truth, Rom. v, 1–5 ; 2 Cor. xiii, 5.

“ But the other discountenances such doctrines as leading to despair and enthusiasm ; he represents feelings without distinction, as the consequences of people’s constitutions, as owing to the weakness of their nerves, the lowness or height of their animal spirits ; and he is so far from wishing to have us be uneasy, if we feel neither the burden of our sins nor the refreshment which Christ offers to those that are heavy laden, neither peace nor joy in the Holy Ghost ; that he thinks our good nature, benevolence, diligence in business, &c, exclu-

sive of those feelings, are the most rational way to happiness and heaven."

I find myself, then, under a necessity, sir, as I value the souls of my parishioners, and regard the success of my ministry among them, to lay before those who asked me what I had to say to your discourse, the reflections contained in these sheets; but would not do it before I had laid them at your feet, in hopes that if I have mistaken your meaning, you will be so kind as to acquaint me with it; or that, if I am in the wrong myself, by preaching such doctrines, you will condescend to convince me of my errors, and by that means stop the mischief I might do in propagating them. With an entire readiness to lie at your feet for instructions or reproofs, agreeable to the word of God, and the doctrine of our Church, I am reverend sir, yours, &c,

J. FLETCHER.'

Thus far we have quoted Mr. Fletcher purely as a theologian. And we fully believe, that no one can read him with candor and attention without becoming wiser and better. In his controversial writings there is one striking peculiarity every where predominant. Though he detects and exposes error with a keenness and ardor which distinguish a man of deep research, of quick perception, and of a sprightly imagination, as well as one alive to the interests of the truth, yet there is no taint of bitterness manifested toward his antagonists, no personal invectives, nor opprobrious epithets; on the contrary, all his arguments are proposed in a calm and dispassionate manner, while he evinces, on all occasions, the most profound respect for the characters of his antagonists, awarding them their full share of praise for whatever of truth pervaded their writings, or whatever of good was perceivable in their actions; and no provocations which he received—and he certainly received many,—could tempt or persuade him to deviate from this strictly Christian and manly course. Indeed, love to God, and respect for his theological adversaries, and the most pure and ardent affection for all the disciples of Jesus Christ, by whatever external badge they were distinguished, seemed to predominate in his heart at all times, and to govern and regulate his actions under all circumstances.

Another peculiarity, which indeed seems naturally to result from the other is, that even in the midst of his most intricate theological discussions, he never loses sight of the interests of experimental and practical godliness. This vein of true Scriptural piety seems to interlard all his writings, indicating that it was the element of his soul, the vital spring of all his actions, and the ultimate aim of his Christian and ministerial labors. Who, indeed, can doubt, after reading his life by Mr. Benson, and comparing it with his inimitable writings, and his indefatigable labors in the cause of Christ, that he enjoyed the fulness of that 'charity which thinketh no evil—that hopeth all

things, beareth all things, and which never faileth?' We honestly confess that, whenever we look at this man of God, the author of the Checks to Antinomianism, and other invaluable tracts, we are ashamed of ourselves, and are consequently humbled in the deepest self abasement, and in imitation of the penitent publican, would smite on the breast, and say, *God be merciful to us*, 'miserable offenders.' He not only opposed Antinomianism with his lips and his pen, but more effectually by his prayers, his whole life, his entire conduct showing that he abhorred it from the very bottom of his heart. In this respect he was entirely consistent. And this spirit of deep, uniform, and warm piety, breathed itself into every page of his writings, and stamped them with a character peculiarly their own.

And who can calculate the amount of good done by such a man—by a man thus engaged, with such weapons, wielded by a hand unceasingly guarded by a heart full of love to God and man! In John Fletcher were united a mind highly gifted by the God of nature, refined by education, deeply cultivated by various reading, with the most meek and courteous deportment toward his antagonists in the midst of a perplexing controversy, and a heart continually overflowing with love to God and all mankind. He was God's instrument of good to the world. And we cannot but think that next to John Wesley, whose pupil in religious matters he professed to be, no one has contributed so much to elicit the peculiar truths of the Gospel, to prostrate the giant of religious bigotry, and to diffuse abroad the real catholicism of Christianity, as did the amiable author of these works. After having said thus much in their defence, we need scarcely add, that every family, and more especially minister of Jesus Christ, ought to possess them.

Though we thus give our unqualified assent to those parts of Mr. Fletcher's writings which are purely theological, we must take the liberty to dissent from him when he enters the arena of political warfare. He knew full well how to wield the sword of controversy against the errors of Priestley in defence of the King of kings; but when he descended from that lofty elevation on which a firm belief in His Divinity placed him, to mingle with the party politics of his day, the armor of Saul did not suit him, and therefore he could not contend with success against the gigantic foe which was then stalking abroad in the person of Lord North, and vaunting himself in favor of the despotic power which was exerting itself against American liberty and independence. But yet, though we are compelled to dissent from him on this particular subject, we can give him full credit for the purity of his motives, and the integrity of his character. That same principle of Divine love which led him forth into the field of theological

warfare, actuated his heart and guided his pen in his admirable defence of the British constitution and the measures of the British ministry.

It was his utter abhorrence of civil war in all its forms, and his firm belief that the Americans were the needless aggressors, and therefore the authors of the war which then raged, which induced him to lift up his voice on that occasion, and to expostulate with the Americans, on the impolicy of their conduct. And although we believe that he labored under mistaken views in respect to the origin and nature of the contest, yet, as before observed, we can give him full credit for the uprightness of his intentions, in respect to the end he wished to accomplish, namely, the restoring peace between the mother country and her colonies. And as neither he himself, nor any of his advocates, ever thought of claiming for him infallibility in all things, so we find no difficulty in reconciling this aberration of his judgment with the known and acknowledged purity of his Christian character, or of his ministerial ability and fidelity.

Mr. Wesley, who also wrote against the American revolution, lived to see and acknowledge the hand of God in our national independence; and under the conviction that He 'had strangely set us free' from both the political and ecclesiastical bondage of Great Britain, it was among the last acts of his life, to put into operation a system of measures to establish a Church here, according to his judgment as nearly as practicable to the apostolic model. And had Mr. Fletcher lived to witness the effects of the American revolution on our national happiness and prosperity, as well as the growth and extension of that Methodism which he so much loved, he, no doubt, would have also joined in celebrating that important event as indicative of the hand of God in putting up and down whomsoever it pleaseth Him.

As we fully believe that our national independence was achieved under the direction and control of an all wise and gracious Providence, so we must set its Author above His honored servant, and acknowledge His hand, while we disown the sentiments which are advanced and advocated in Mr. Fletcher's political tracts. As Americans, we love the constitution of our country. As citizens of this growing and flourishing federative commonwealth, we venerate its civil institutions, and highly appreciate our religious privileges. We should, therefore, most feelingly deprecate the day when either the one or the other should be wrested from us either by open violence, or by the hand of any artful political demagogue. As Christians, we feel it a duty to pray that these political and religious institutions and privileges which have been bequeathed to us by our fathers—fathers in the *Church* and the *state*—may be safely guaranteed to us and to our posterity. It remains, therefore, for us to say, that if any danger should arise to the

stability of our national compact, to our great federative union, based as it is upon reciprocal rights and privileges, we should rejoice to find in our republic a man equally as pious, as gifted, and as patriotic as was Mr. Fletcher, to lift up his voice, to employ his pen, and to exert his influence to avert the danger, and to prevent the overthrow of our political and religious institutions. Nor can we think that any man, be he a layman or clergyman, would step aside from the path of his duty in so doing. An extraordinary crisis requires and justifies the use of extraordinary means in order to meet it so as to prevent any deleterious consequences from resulting from it. And when the vessel of state is endangered by the assaults of an invidious and insidious foe, all should rally around its standard, with the memorable watch word vibrating upon our lips, '*Don't give up the ship.*' In such an hour of peril, when a prize of such magnitude is in jeopardy, all distinctions of sect and party, of cloth and character, are to be merged in that of patriot, the love of country absorbing for the time every other consideration.

We have made these remarks to apologize for the venerable man who thought it his duty to vindicate what he considered the rights of his king and country. *That country was his country*; and believing, as he did, that its peace and prosperity were at hazard by the revolt of the American colonies, he felt himself impelled from conscientious principles to let his voice be heard amidst the roar of cannon and the strife of swords, if peradventure he might hush them to silence.

It may, however, be asked, Why publish these tracts at all, seeing they are so adverse to the views and feelings of Americans? We answer, because they belong to Mr. Fletcher's works, and because it is believed that every reader of these works will wish to examine all Mr. Fletcher may have written, whether he accord to the sentiments advanced or not. To leave out these from what professes to be a complete edition of Fletcher's works, would be an imposition on the public, and a tacit acknowledgment that the publishers were afraid to trust their readers so far as to form their own opinions on some branches of political science. It is, therefore, due to their author to preserve his works entire, not only on the above accounts, but also because the same evidence of a cultivated understanding, of deep and genuine piety, and of a strong desire for the present and eternal interests of men is discoverable in these political tracts, as is perceived to characterize all other parts of his writings. Indeed it seemed hardly possible for Mr. Fletcher to touch any subject without sprinkling it profusely with the seeds of pure religion; so thoroughly imbued was his whole soul with that *word of God* which is the '*seed of the kingdom.*'

REVIEW OF THE LIFE OF DR. ADAM CLARKE.

An Account of the Infancy, Religious and Literary Life, of Adam Clarke, LL.D., F.A.S., &c. Written by One who was intimately acquainted with Him from his Boyhood to the sixtieth Year of his Age. Edited by the Rev. J. B. B. Clarke, M. A. Trinity College, Cambridge. New-York, published by B. Waugh & T. Mason, for the Methodist Episcopal Church.

THERE are certain epochs in the general history of the world, so distinctly marked by some extraordinary occurrences, as to form a sort of *period*, from which other transactions take their date. Thus from the *creation* to the *flood*—from the *flood* to the call of *Abraham*—from the call of *Abraham* to the *going down* of the children of *Israel* into *Egypt*—their *deliverance* from *Egypt*—their *settlement* in the land of *Canaan*—the establishment of their *theocracy*—the commencement of the *regal government*—the reign of the *Maccabees*—their subjection to the *Roman government*—and, finally, their entire *overthrow and dispersion*—are all important epochs in the history of the Israelitish nation, less or more distinctly marked, and which indicate a special providential interference either for or against them.

In the general history of the world, we may also notice certain great events, which stand forth as monuments of some salutary or calamitous revolution in the affairs of mankind. Among these are the building of *Babylon*—of *Nineveh*—the foundation of the *Grecian states*—the successive elevation and depression of the *Assyrian, Persian, Grecian, and Roman* empires—the final dissolution of the latter—out of which sprung up the several kingdoms of *Europe*—then the discovery and settlement of *America*—and, finally, its national independence. All these, with many more which might be noticed, stand upon the records of history, making distinct epochs of vast importance to the interests of mankind.

But perhaps no age of the world was ever distinguished by more memorable and important events than was the eighteenth century.—Look at the French revolution. This event, which was preceded by the long murmurings of infidelity which must have portended, in the estimation of all discerning minds, some dreadful convulsion, burst upon the world like a mighty volcano. After a long struggle the perturbed elements concentrating their accumulated force in the French capital, burst from their confinement with an irresistible fury, and threatened, by the broad stream of burning lava, which issued from its fiery crater, to sweep from the plains of Europe every vestige of royalty, of religion, of civil and religious liberty. Having, however, spent its fury in devouring so many living skeletons, it finally threw

up a man who stamp'd up its scorching surface, and up sprung a race of beings, as different from their fellows in the structure of their minds, in their designs and destiny, as could well be imagined. Instead of that 'lean kind,' which had been engendered by the luxury of the sixteenth and seventeenth centuries, we behold rising from the hot bed of revolutionary France, a hardy race of statesmen, philosophers, and warriors, who made the earth to tremble at the boldness of their theories, the novelty of their plans, and the intrepidity of their military enterprises.

What epoch of the world ever produced so many renowned characters, as were engendered and matured during the progress of the French revolution! What age so prolific of historical details! Almost numberless have been the histories, general and particular, of that eventful period, and yet the subject is not exhausted. No sooner is a book announced as having been written by any distinguished actor in that great drama, in which so many fell victims, and out of which arose such a host of statesmen and warriors, professing to detail either the general plans which were concocted behind the scene, or brought forth upon the stage before the public, than it is bought with avidity, read with eagerness, and its contents censured or praised according as they please or displease the taste and particular bias of its readers. Whoever slept over a page of the life of Bonaparte!—Who, in reading the history of Josephine, or, indeed, of any of the renowned members of his or her court, became fatigued, otherwise than by that exhaustion which follows an intense and long-continued mental exercise! So thrilling is the interest even now felt in the fate of those who were the principal actors in that great drama, which, when the scene was fully opened, shook all Europe to its centre, that every anecdote illustrative of that event is caught up and read with the greatest avidity.

But during this mighty struggle for civil dominion on the continent of Europe, there was an antagonist principle which began to develop itself among another order of men, in a distant member of the European family. We allude to the great revival of evangelical principles in England. And it is somewhat remarkable, and is a most striking indication of Divine Providence in behalf of His Church, that about the same time that the philosophical skepticism of France and Germany began to poison the minds of the people through the insidious writings of Voltaire and his associates, such a man as John Wesley should have been raised up to provide a sovereign antidote for that subtle poison. And whatever others may conclude, and however much we may be censured for either weakness or bigotry for the thought, we cannot but think that the rise and progress of Methodism, as it was promulgated and unfolded by John Wesley and his compeers, creates

as distinct an era in the Christian Church, and was productive of as magnificent results, as was the grand epoch of the reformation by Luther.

Look at the state of the Christian world at this important era.—Where was pure and undefiled religion? It might have dwelt solitary in the breasts of a few obscure individuals. But the generality of mankind, in both hemispheres, were carried away by the inundating flood of infidelity, or more securely and insensibly wafted along upon the smooth sea of a morbid, philosophical Christianity. While, therefore, a few pious souls were languishingly breathing their almost smothered desires to God, the great proportion of mankind were following the track of infidelity 'down to the chambers of death.'

Such was the state of the moral and religious world when John Wesley arose in the strength of his God, and at His command lifted up his voice on high, and began to proclaim with a loud voice, 'Fear God and give glory to His name, for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters.' How potent was this voice! How many, until now 'dead in trespasses and sins,' sprung into new life, and began to 'taste the powers of the world to come!' Such a reformation was effected as the world never saw since the days of primitive Christianity. As the revolution in states and kingdoms prostrated ancient dynasties, and uprooted deeply-founded customs and usages, so the reformation resulting from the labors of Wesley and his coadjutors, introduced, in some respects, a new era in the Church, and it astonished the world by the utility of its plans and the means of its operation.

For ages it had been considered almost treason against Christ, the King of the Church, for any one to assume the office of a Christian teacher without having gone through a regular course of study at some college, and been canonically set apart for that office by the imposition of hands. It is true, the Friends and Baptists, and some other minor sects, had made some innovations upon this long-established custom; but they were too inconsiderable to attract much public attention, or very materially to disturb the general order of things.—Wesleyan Methodism, however, introduced, in this respect, a new order of things. Men were raised up without any pretensions to learning, to authority from the priestly line of succession, who boldly stepped forward in the name of the Lord of hosts, to proclaim a war 'against principalities, and powers, and spiritual wickedness and high places.' So new and unheard of was this practice, that at first even Wesley himself looked on with astonishment, not knowing what to think of it. So strongly was he wedded to the established order of the Church, of which he was an accredited minister, when he first

heard that a member of his society had commenced preaching, he determined to silence him at once, and thus put a stop to such irregularity. Before, however, he carried his determination into execution he heard for himself: and being convinced that Thomas Maxfield was acting in obedience to the call and order of God, he dare not forbid him to speak in the name of Jesus, but received him as a helper in the great work in which he was engaged, as having been provided and fitted for his work by the *Master of assemblies*.

From this time forth Wesley saw a host coming to his help, not indeed from the ranks of the standing army, but raised up from the mass of the common people. Cast into the spiritual alembic which God had prepared for the refinement and purification of souls, they came forth bearing the heavenly impress, and shining with all the graces of the Spirit, and endowed with an eloquence which confounded their enemies, while it filled their friends with delightful admiration. Accustomed to hardship, understanding the language, the manners, and customs, and knowing the wants of the people, they could labor for their good, accommodate themselves to their condition, and adapt themselves to their peculiar circumstances; and being taught also the 'things of the kingdom' from their own experience, they could bring forth from the sacred treasury of their hearts, 'things new and old,' in a language which the people generally understood.

At the first appearance of this hardy race of bold adventurers in the spiritual warfare, Wesley had to endure much obloquy and reproach, and sometimes not a little persecution. The learned few looked upon them with sneering contempt, calling them 'beardless boys;' the high dignitaries of the Church and their supporters, treated them as interlopers into the fold of which they were the authorized shepherds and patrons; the stiff Presbyterian and scowling Independent viewed them as bungling imitators of their levelling system of Church order; these all united, some in seriousness, and others in sport, to pour contempt upon this new race of 'Lollards,' as some denominated them, while others called them 'Wesley's ragged legion of scavengers, draymen, and chimney sweepers.*' These scurrilous invectives, so unbecoming the lips of those who used them, were heaped upon the men whom the Head of the Church honored with His blessing in turning 'sinners from darkness to light, and from the power of Satan to God.' All the bitterness of sarcasm, the poignancy of wit and ridicule, as well as the piteous moans of offended and mortified pride and ambition, were alternately used against Wesley for suffering unlearned laymen to help him in the work of the Lord—the work of saving souls. It was in vain that he appealed to primitive usage, or pointed to the salu-

* See Mr. Wesley's reply to Mr. Hill's *Imposture Detected*.

tary effects of their ministrations, as a justification of his measures. The ear of prejudice was deaf to his appeals, and the eye of bigotry was blind to the signs of the times. Wesley, however, 'kept on the even tenor of his way,' fully relying upon the strong One for help, and confidently believing that He would one day make all things 'plain to him that hath understanding.' And such, indeed, has been the result.

Notwithstanding some who are inattentive to the history of events have questioned the truth of the assertion, yet it is beyond all controversy that the labors of John Wesley, and those who were at first associated with him, were instrumental in beginning that mighty reformation which has since spread over the four quarters of the globe.

He, either personally, or by those whom God raised up under his ministry, preached the Gospel to the English, Scotch, Irish, French, Germans, Hollanders, the Americans, and the Africans. And since that period the pure truths of the Gospel have effected a reform in almost every Protestant Church in Europe and America. Before this event, where were those splendid establishments which now astonish the world by their munificence, by the benevolence of their plans, and the energy by which they are carried into execution? Where were Bible, missionary, tract, and Sunday school societies? beside many other institutions of charity of a more local, but of no less a benevolent character? They were unknown. They have since sprung into existence under the influence of those life-giving principles which were revived and promulgated by Wesley. They are the fruit of that tree of righteousness which God enabled him to plant, and which, being watered by the 'dew of heaven,' has struck its roots deep, and extended its branches far and wide. Is it, then, vain boasting to affirm that the rise of Wesleyan Methodism makes an epoch in the Christian Church as distinctly as any period of its history since the apostolic days? So that if Methodism were now struck out of existence, it would stand on the page of history, and be remembered by all future generations as one of the means which God used for the awakening of the world from its spiritual slumbers, and of giving His Church to see the road which leads to glory and immortality. Indeed, every denomination in Christendom has felt its influence, and, we hope, will continue to feel it until the latest generations.

The school of Wesley has educated many a rustic, and made him, not only a devout, warm-hearted Christian, and an able minister of the New Testament, but an eminent scholar. To the truth of this remark even bigotry, pride, and jealousy have had to bow. And among others, whom we might adduce as evidence of its truth, we may select the subject of the biography before us. We do not say, indeed, that Adam Clarke was a rustic. He was, however, of comparatively ob-

scure parentage, brought up and educated under many disadvantages, and rose to eminence by the dint of his own intense and well-directed application. He was certainly one of those whom Wesley took by the hand in his youth, trained him under the severe but wholesome discipline which he established for his itinerant preachers, and who succeeded in gaining the summit of human excellence,—and what is of incomparably more worth than all things else, was eminently useful to his fellow beings as a minister of the Lord Jesus Christ. These are facts abundantly attested in the memoir before us. And we the more readily call the attention of our readers to it, because that in the lives of such distinguished individuals we behold embodied a cluster of those excellencies which adorn the human character, and render illustrious those virtuous actions which exert such beneficial influence upon mankind. The study of such characters, therefore, must not be considered in the light of a mere idle curiosity, a matter of amusement for the purpose of filling up a vacant hour. A much higher object prompts those who come to the study of the life, the motives and actions, of such personages, if indeed they be actuated from right motives themselves. If the best study of man is man himself, it follows that when we look into the pages of individual biography, if we would profit by the look, we must bring along with us a desire to learn ourselves, to make a just estimate of the human character, and to become imitators of those virtuous actions which rendered them illustrious in their day and generation.

We confess we have sometimes feared that this character of writing would be brought into disrepute, by the many puerile performances which have of late flooded the world. When an indifferent individual falls into the hands of an indifferent writer, who is very likely to exalt foibles into excellencies, and to denounce real virtues as censurable faults, the reader is not in a way of deriving any benefit from the production, however verbose and eulogical it may be. That many such have been palmed upon the public, and emblazoned in an advertisement for the charitable purpose of benefiting the printer and vendor, is what no one at all acquainted with these subjects will attempt to deny. Where nine tenths of the persons, whose deaths are recorded, were born, where was their residence, what their occupation, &c, are matters of no more importance to one person in ten thousand, than it is for them to know who invented the story of Tom Thumb. Nor is there any thing in their lives which can be safely commended to the imitation of others. Such records may, indeed, gratify the wishes and feelings of a few fond and partial relatives and friends, but they can never edify the public, nor indemnify the reader for the loss of his money in the purchase, or his time in perusing the books.

After, however, the mind has been surfeited with such dull perform-

ances, which, by a misnomer, are called biographies, it is gratifying to turn one's attention to those of a different class, where we behold mind developing its lofty powers in grasping subjects calculated to afford it a 'feast of marrow and fat things,' where the fire of genius is enkindled at the altar of truth, and before whose prowess error lies prostrate, overcome and vanquished by the power of that intellectual strength which was guided and directed by Him who is the author of truth. To trace a man from infancy to manhood, struggling against adverse fortune, and yet gradually rising in the midst of circumstances naturally calculated to press him down, until he arrives to an eminence which but few of his competitors dare presume to occupy, is one of those gratifying employments in which it is extremely pleasurable to be engaged. But to see this same person mounting by gradual and sure steps from the vale of obscurity to the summit of human excellence, aided only by his own native genius and such providential helps as were thrown in his way, commands our admiration, and at the same time affords to the humble student, who may be in similar circumstances, a lesson of encouragement which should stimulate him to persevere in faith and hope in his difficult but commendable undertaking. Yet, more than all this—when we behold this same person acknowledging himself a debtor to Divine grace for all his attainments, living, as a little child, in daily dependence upon the mercy of God in Christ Jesus, we lose sight, in some measure, of the man and his acquirements, and lift our grateful hearts in humble adoration to 'the God of all grace,' 'from whom cometh every good and perfect gift,' and joyfully praise Him for having deposited such a 'treasure in an earthen vessel.'

Such was the man whose biography is now before us. We do not say, indeed, that we are entirely pleased with every part of it, and yet we very much doubt whether a better one, on the whole, could have been produced. It was one of Dr. Clarke's peculiarities to be attentive to what are called 'little things,' as well as to those which may be considered great. And those who object to his biography because those little occurrences are noticed with a particularity which they may think monotonous and tiresome, should remember that these were parts of the man, and therefore were essential to the completion of the narrative of his life. They were, beside, *facts*, which, had they been omitted out of regard to the general greatness of his character, would have left chasms which the mind of the reader must have either filled up with conjecture, or left vacant for want of suitable materials. Every chain must be connected by its several links; and though some may be of such a structure as to detract from its beauty and strength, yet they are no less essential to make it complete.

It should, moreover, be remembered that the same almighty Being

who displayed His perfections in the creation of the heavens and the earth, as a mighty whole; no less perspicuously manifested His creating skill in forming the minutest parts—in making the birds of the air, with all their variety of plumage—the fish of the sea, with all their mingled beauty of fins and scales—the numberless plants which beautify the garden of flowers, with all their variegated tints of exquisitely fine colors, as well as the innumerable animalcule which float unseen in the atmosphere, swim in the water, burrow in the rock, or incorporate themselves in the human system. Though these things may appear small, and even insignificant in the eye of a superficial observer of nature, yet, in the estimation of the Christian philosopher, they no less bespeak the wisdom and beneficence of the Creator than do those magnificent objects which decorate the heavens over our heads. And in attempting a perfect description of nature, in all its varied ramifications, these minute parts would engage the attention of the philosopher equally with those ponderous globes of light which roll through the expanse of the heavens, and astonish us with their magnificence. They all contribute to make up one complete whole, in which nothing is defective, nothing superfluous.

Now, 'if we may compare great things to small,' we would say that a mind accustomed to roam at large through the immense fields of literature and science, manifests none of its weakness in stooping to converse with children, or to notice those circumstances respecting itself which, viewed as mere insulated facts, might appear trivial and unimportant, but when viewed in connection with the whole thread of his life, are considered as only so many parts which make up the entire history of his pilgrimage.

There is yet another point of light in which we would notice those particulars, to which we have heard some take exceptions, in the life of Dr. Clarke. Are not all the facts therein related strictly true?—This none will be disposed to doubt. Whether, therefore, they detract from, or add to his reputation, they were necessary to the perfection of the narrative. And they are related with all that scrupulous fidelity which indicates a sacred regard to truth, and, at the same time, a suitable disregard to the effect they may have upon the reputation of the distinguished individual of whom they are told. Viewed in this light, therefore, they greatly enhance the worth, and add much to the interest of the biography.

These apologies, if they may be called such, take for granted that the particulars, to which we have alluded, do in reality deteriorate the character of Dr. Clarke. But even this may admit of an honest doubt. It may, perhaps, have been to his prejudice that many had formed too high an opinion of his talents, of his acquirements, and excellences. From the fame of his character, which had been spread

abroad, arising out of his numerous writings, the important transactions in which he was engaged, and the extreme popularity of his talents as a 'preacher of righteousness,' many may have imagined that he was exempt from those spots of infirmity which universally characterize human beings. Such, doubtless, if any such there be, when they read of the manner in which he rose from obscurity to notoriety, and that he had to pass through the same difficulties that have obstructed the progress of other men similarly situated, have been disappointed in their expectations, and the character of Dr. Clarke does not shine so brilliantly as they had imagined it would have done.

We must not, however, be misapprehended in these remarks. Some, who may not have read his biography, may be led to infer that we are apologizing for some moral or mental aberrations in Dr. Clarke. No such thing. A more honest, upright character, or a more devoted servant of God, will not be found, we fully believe, any where, in any age. His whole life, soul, and body, were entirely consecrated to the service of God and humanity. The doctrines which he believed and taught, the precepts which he explained and enforced, all being derived from the volume of Divine revelation, were exemplified in his life and conversation. But we have alluded, in the above remarks, to exceptions which have been taken, by some of his readers, to the particularity with which he details some things relating to his early life, the great pains he took to ascertain his genealogy, in which it is objected that he betrays the vanity and pride of noble ancestry, unbecoming the Christian gentleman.

As to the first exception, we confess we are pleased with tracing him through his juvenile sports and plays, his early studies and pursuits, and beholding the first dawnings of a genius which afterward shone out with such brilliancy as to astonish his friends and to confound his enemies. And the manner in which these things are related, instead of depreciating the value of the volume, greatly enhances it, because it gives evidence of the honest simplicity of his heart and intention; for the *mind* of Adam Clarke is no less perceptible in the manner in which he has so faithfully and fully detailed the events and incidents of his early life, than it is in those volumes of divinity in which he shows himself 'a workman that needeth not to be ashamed, rightly dividing the word of truth.'

In regard to the second, that a pride of family is evident in the pains he took to trace out his family name and genealogy, we ought to recollect that quite a different feeling prevails in that country in reference to this subject than what prevails here, and therefore we may allow such a feeling to predominate without imputing to the individual who is under its influence any improper, much less criminal motive. But we think we can discover even in this particular a very

different motive. One of Dr. Clarke's peculiarities consisted in tracing up all streams to their fountain. In all his writings this propensity is manifest in the laudable and highly useful practice of ascertaining the etymological meaning of words, by tracing them to their respective roots, explaining their radical meaning, and then their various applications in the several connections in which they are found. Even in his Wesley Family he commenced by an attempt to show that the family name, *Wesley*, is found in an Arabic root, which signifies *union*. Is it not, therefore, natural to suppose that this propensity, which had become a sort of habit, and by which he strove to go as far as practicable to the foundation of every subject which he investigated, led him to be so particular in tracing the etymology of his own name, and the genealogy of his family? Why should we not put the most easy and natural, as well as the most charitable construction upon men's motives and actions, instead of the worst?

We should not have deemed it necessary to have made these vindictory remarks, had not some ungenerous attempts been made to cast a shade upon the character of Dr. Adam Clarke by magnifying these things into faults, if not of a moral, yet of an intellectual nature, which ought to be subtracted from the general excellence of his character. If, indeed, all other human beings, or at least all those who may be considered as worthy to be presented to the world as examples for imitation and instruction, were absolutely perfect, we mean possessed such a degree of perfection as to have none of the common weaknesses of our nature, we might then allow that those which the eye of a critical discerner of human excellence might discover in Dr. Clarke should detract from the glory of his character as a human being. But as every individual, while he exhibits that homogeneousness of nature which must class him with his kindred spirits, has his peculiarities, and manifests in these his characteristic weaknesses, why should Adam Clarke be singled out as a mark to be shot at for not being more perfect than all his fellows? Did he ever claim for himself, or any of his friends ever claim for him such a perfection? Had either he or they done so we might then say, 'Thou art weighed in the balances and art found wanting.' Viewing him, therefore, all in all, we think his son has done signal honor to himself and his revered father, in saying at the conclusion of the memoir, 'My God, I bless thee that I had *such* a father.'

Having made these preliminary remarks on the general merits of the performance, we will now present our readers with a view of the most prominent items in Dr. Clarke's life, and conclude with some notice of his writings and character. As we have already alluded to the particular manner in which he traced out the origin of his family

name, and as it will be an item of literary curiosity, we will present it to our readers as it is found at the commencement of the volume.

‘It is well known that *clericus* was originally the name of an office, and signified the *clerk* or *learned man*, who, in primitive times, was the only person in his district who could *write* and *read*, or had taken pains to cultivate his mind in such literature as the times afforded, and, from his knowledge and skill, could be useful to his fellow citizens; and who, in consequence, did not fail to accumulate respectable property, which was maintained and increased in the family; one of the descendants, generally the oldest son, being brought up to *literature*, and thus succeeding to the office of his father, and the emolument of that office. This title, in process of time, became the *surname* of the person who bore the office; and *clericus*, *le clerc*, *the clerk*, and afterward *Clarke*, became the *cognomen*, or *surname*, by which all the descendants of the family were distinguished. As those persons who were designed for ecclesiastical functions generally got an education superior to the rest of the community, hence they were termed *clerici*, clerks; and this is the *legal* title by which every *clergyman* is distinguished to the present day.

It has been intimated that the term *clericus*, the *clerk*, was originally given to the person who was the only one in his district that could *write* and *read*. This may seem a strange insinuation in the nineteenth century, when every child among the millions in England can read; and almost every grown up person can write. But it was not so in ancient times: can the reader believe that there was a period when some of our own *British kings* could not write their own name! It is nevertheless a fact. About A. D. 700, *Withred* was king of Kent. He issued an ordinance, or *charter of liberties*, freeing all the Churches under his dominion from tribute and taxation. This charter is found in the archives of the cathedral of Canterbury, and is published by *Wilkins* in his *Concilia*, vol. i, p. 63, and concludes in this remarkable manner:—

“*Actum die sexto Aprilis, anno regni nostri octavo: Indictione duodecima, in loco qui appellatur Cilling.*

“*Ego Wythredus, rex Cantia, hæc omnia supra scripta et confirmavi, atque a me dictata; propria manu signum sanctæ crucis, pro ignorantia literarum expressi ✝.*

“Done the sixth day of April, [A. D. 700,] in the eighth year of our reign: Indiction xii, in the place called Killing.

“I Withred, king of Kent, have confirmed the above liberties, dictated by myself; and because I am *unlearned*, [*i. e.* cannot write,] I have, with my own hand, signed this with the sign of the holy cross ✝.”

This was not only a common case in those times, but in times later by some centuries. Many of the ancient charters are signed with crosses, and this was often, because those who subscribed could not write. It is doubtful whether William the Conqueror, or any of his sons, except *Henry*, could write. The foundation charter of *Battle Abbey* has thirteen signatures to it: they are all crosses, each different, and all the names are written by the same scribe, but each cross is made by the person to whose name it is affixed: through a kind of complaisance, those who could write signed with a cross, to

keep the king and nobles in countenance. Of this ignorance it would be easy to multiply instances.

In an ancient record called the *Boldon Book*, which contains a census and survey of the whole bishopric and palatinate of Durham, after the manner of *Domesday Book*, made by Bishop *Hugh de Puteaco*, or *Pudsey*, A. D. 1183; we find many proofs of men being distinguished by their offices, trades, &c, and the following instance is remarkable: among many other persons who held lands in the township of *Wolsyngam* in that county, and who performed *certain services* to the lord for the lands they held, according to the ancient feudal system, we find the following entry:—

Adamus CLERICUS, tenet triginta acras, et reddit unam marcam “*Adam the CLERK, (or Adam Clarke,) holds thirty acres of land, for which he pays annually one mark.*”

Others *plough* and *harrow*, that is, employ so many days in ploughing and harrowing the bishop's lands, in the way of boon or annual rent.

That the term is used as the name of an office here, is sufficiently evident from the names of office frequently occurring joined to the *Christian* names, to distinguish the persons who held those offices:

c. g. :—

Alanus FULLO, tenet unum toftum et croftum pro duobus solidis, et facit quatuor porcaciones autumpno. “*Allen the FULLER, holds one toft and one croft, for two shillings, and makes four porcations in autumn.*”

Aldredus FABER xii acr. et red. iii sol. “*Aldred the SMITH, holds twelve acres, for which he pays three shillings.*”

Arnaldus PISTOR, habet Cornesheved in excamb. de Frillesden, et red. xxiiii sol. “*Arnold the BAKER, has Cornsheved in exchange for Frillesden, and renders twenty-four shillings.*”

Walterus MOLENDINARIUS, tenet ii bov. et red. x sol. de firm. et ii sol. pro operat. suis. “*Walter the MILLER, holds two bovates of land, for which he pays ten shillings, and gives two shillings as a compensation for services.*”

Hugo PUNDER, reddit pro unam acram xii, d. et unam toft. de vasto. “*Hugh the PINDER, (the man who keeps the pound or pinfold,) holds one acre, for which he gives one shilling: he has also one toft of common.*”

Ferrarius the SMITH; *Carpentarius* the CARPENTER; *Piscarius* the FISHER; *Firmarius* the FARMER; *Gardinarius* the GARDENER, &c, &c; which were all names of office, became at last the surnames of whole families, throughout all their generations. See *Domesday* and *Boldon Books*, *passim*. The name of the father's office might easily be transferred to all his children, though not employed in the same business; as *Johannes filius Adami Clerici*, “*John the son of Adam the Clerk,*” would in a very few generations be, “*John Clarke the son of Adam Clarke,*” &c. Thus it may be conceived all surnames originally rose which express office, trade, &c, as *Butler, Baker, Chamberlain, Carpenter, Carter, Cook, Smith, Merchant, Draper, Roper, Soaper, Fisher, Fowler, Foster, Slater, Farmer, Miller, Fuller, Taylor, Poynder, &c*: while others derived theirs from the places where they were born, or the estate which they held; as, *Appleton, Abingdon, Aubigny, Castleton, Cheshire, Cornish, &c.*

Family distinctions were probably at first fortuitously acquired : so, the first *Clarke* might have been a *self-taught* genius ; his love of literature and the profit he had acquired by it, would naturally excite him to bring up a child in the same way ; and *emulation* would induce others of the same name to continue a distinction, by which the family had acquired both honor and profit. Hence we find that this ancient family has been distinguished for many learned men ; and by several who have acquired no ordinary fame in all the walks of the republic of literature.'

From not being able to find the records of the family births and baptisms, it seems he cannot be certain of the time of his birth, but supposes it to have been between 1760 and 1762. His father, Mr. John Clarke, was originally designed for the Church, and consequently received a classical education, and subsequently studied in Edinburgh and Glasgow, where he proceeded M. A., but being disappointed in his expectations of entering as a clergyman in the established Church, he took license as a schoolmaster, and finally, after various vicissitudes, by which he was much reduced in his temporal circumstances, he settled in an obscure village called Maybeg, in the county of Londonderry, in which place his son Adam was born. Here, also, he received the rudiments of his education, under the tuition of his father, while his religious belief and morals were guided by the counsels of his pious mother. Among other incidents of his childhood which he has thought proper to record, is that of the extreme difficulty with which he was enabled to conquer his inaptitude to learn his lessons. The following circumstances were the means of overcoming this difficulty, and of producing a mighty revolution in his mind in this particular :—

'*Propria quæ maribus*, he got through with difficulty, at two lines each lesson ; which he was to repeat, afterward construe, and lastly parse. With the *As in præsentî*, of the same ponderous grammar, he was puzzled beyond measure : he could not well understand the *bo fit bi*, *do fit di*, *mo fit ui*, *no fit ui*, *quo fit qui*, *to fit ti*, &c, &c, and could by no means proceed : of the *reason* or probable *utility* of such things, he could form no adequate judgment ; and at last this became so intolerable, that he employed two whole days and a part of the third, in fruitless endeavors to commit to memory *two lines*, with their construction, of what appeared to him useless and incomprehensible jargon. His distress was indescribable, and he watered his book with his tears : at last he laid it by, with a broken heart, and in utter despair of ever being able to make any progress. He took up an English Testament, sneaked into an English class, and rose with them to say a lesson. The master perceiving it, said, in a terrific tone, "Sir, what brought you here ? where is your Latin grammar ?" He burst into tears, and said, with a piteous tone, *I cannot learn it*. He had now reason to expect all the severity of the rod : but the master, getting a little moderate, perhaps moved by his tears, contented himself with saying,

"Go, sirrah, and take up your grammar: if you do not speedily get that lesson, I shall pull your ears as long as *Jowler's*, (a great dog belonging to the premises,) and you shall be a *beggar* to the day of your death." These were terrible words, and seemed to express the sentence of a ruthless and unavoidable destiny. He retired and sat down by the side of a young gentleman with whom he had been in class, but who, unable to lag behind with his dulness, requested to be separated, that he might advance by himself. Here he was received with the most bitter taunts and poignant insults. "What! have you not learned that lesson yet? O what a stupid ass! You and I began together: you are now only in *As in præsentî*, and I am in syntax!" and then, with cruel mockings, began to repeat the last lesson he had learned. The effect of this was astonishing—young Clarke was roused as from a lethargy; he felt, as he expressed himself, *as if something had broken within him*: his mind in a moment was all light. Though he felt indescribably mortified, he did not feel indignant: *what*, said he in himself, *shall I ever be a dunce*, and the butt of those fellows' insults! He snatched up his book, in a few moments committed the lesson to memory, got the construction speedily; went up and said it, without missing a word!—took up another lesson, acquired it almost immediately, said this also without a blemish, and in the course of that day wearied the master with his so often repeated returns to say lessons; and committed to memory all the Latin verses, with their English construction, in which heavy and tedious *Lilly* has described the *four conjugations*, with their rules, exceptions, &c. &c. Nothing like this had ever appeared in the school before—the boys were astonished—admiration took the place of mockings and insult, and from that hour, it may be said from that *moment*, he found his memory at least capable of embracing every subject that was brought before it, and his own long sorrow was turned into instant joy!

For such a *revolution* in the mind of a child, it will not be easy to account. He was not *idle*, and though playful, never wished to indulge this disposition at the expense of instruction—his own *felt* incapacity was a most oppressive burthen; and the anguish of his heart was evidenced by the *tears* which often flowed from his eyes. *Reproof* and *punishment* produced neither *change* nor *good*, for there was nothing to be *corrected* to which they could apply. *Threatenings* were equally unavailing, because there was no *wilful* indisposition to study and application; and the fruitless *desire to learn*, showed at least the regret of the want of that ability, for the acquisition of which he would have been willing to have made any kind of sacrifices.

At last this ability was strangely acquired, but not by *slow degrees*; there was no *conquest* over *inaptitude* and *dulness* by *persevering* and *gradual conflict*; the *power* seemed generated in a moment, and in a moment there was a transition from *darkness* to *light*, from mental imbecility to intellectual vigor, and no means nor excitements were brought into operation but those mentioned above. The reproaches of his school fellow were the *spark* which fell on the gunpowder and inflamed it instantly. The *inflammable* matter was there before, but the *spark* was wanting. This would be a proper subject for the discussion of those who write on the philosophy of the human mind.'

From this period his mind shot forth with the utmost rapidity, and the acquirement of knowledge became easy, and the study of books delightful. From the reduced circumstances of his father, the small amount received for tuition, and the increasing expenses of a growing family, Adam had to apply himself, together with an older brother, attentively to the cultivation of a little farm, and to the improvement of his mind, and the acquisition of learning. The following account of two providential deliverances from premature and violent death will be read with interest :—

‘ It may be necessary in this place to mention two accidents, both of which had very nearly proved fatal to young Clarke. Having occasion to bring home a sack of grain from a neighboring village, it was laid over the bare back of his horse, and to keep it steady, he rode on the top ; one end being much heavier than the other, he found it difficult to keep it on : at last it preponderated so much, that it fell, and he under it ; his back happened to come in contact with a pointed stone : he was taken up apparently dead ; a person attempted to draw some blood from his arm, but in vain, none would flow, and his face, neck, &c, turned quite black. He lay insensible for more than two hours, during the greater part of which time he was not known even to breathe, so that all said, *He is dead*. He was brought near the fire and rubbed with warm cloths ; at length a plentiful flow of blood from the orifice in his arm was the means of promoting that respiration which had been so long obstructed. All had given him over for dead, and even now that he began to breathe, but with an oppressive sense of the acutest pain, few entertained hopes that he could long survive this accident. In about twenty-four hours it was thought that he might, in an easy chair, be carried home, which was about a mile distant. He however utterly refused to get into the chair, but while the men carried it, held it with his right hand, and walked by its side, and thus reached his father's house ; and in a short time, to the great surprise of all who had witnessed the accident, was completely restored. Had he not been designed for matters of great and high importance, it is not likely, in the ordinary course of nature, he could have survived this accident.

The *second* accident had like to have proved completely fatal, because it happened where he could have no succor. At this time his father had removed to the vicinity of Coleraine, in the parish of Agberton, very near that beautiful strand, where the river *Ban* empties itself into the *Deucalionian sea*. One morning, as was sometimes his custom, he rode a mare of his father's into the sea to bathe her ; the sea was comparatively calm, the morning very fine, and he thought he might ride beyond the *breakers*, as the shore in that place was remarkably smooth and flat. The mare went with great reluctance, and plunged several times ; he urged her forward, and at last he got beyond the breakers into the *swells*. A terrible swell coming, from which it was too late to retreat, overwhelmed both the horse and its rider. There was no person in sight, and no help at hand : the

description which he afterward gave will be best known from his own words.

"In company one day with the late Dr. *Letsom*, of London, the conversation turning on the resuscitation of persons apparently dead from drowning, Dr. L. said, 'Of all that I have seen restored, or questioned afterward, I never found one who had the smallest recollection of any thing that passed from the moment they went under water, till the time in which they were restored to life and thought.' Dr. Clarke answered, 'Dr. L., I knew a case to the contrary.' 'Did you, indeed?' 'Yes, Dr. L., and the case was *my own*; I was once drowned;' and then I related the circumstances; and added, 'I saw my danger, but thought the mare would swim, and I knew I could ride: when we were both overwhelmed, it appeared to me that I had gone to the bottom with my *eyes open*. At first I thought I saw the bottom clearly, and then felt neither apprehension nor pain; on the contrary, I felt as if I had been in the most delightful situation: my mind was tranquil and uncommonly happy; I felt as if in *paradise*, and yet I do not recollect that I saw any person; the impressions of happiness seemed not to be derived from any thing *around me*, but from the state of my mind; and yet I had a general apprehension of pleasing objects; and I cannot recollect that any thing appeared *defined*, nor did my eye take in any object, only I had a general impression of a *green color*, such as of fields or gardens: but my happiness did not arise from these, but appeared to consist merely in the tranquil, indescribably tranquil state of my mind. By and by I seemed to awake as out of a slumber, and felt *unutterable pain*, and *difficulty of breathing*; and now I found I had been carried by a strong wave, and left in very shallow water upon the shore; and the pain I felt was occasioned by the air once more inflating my lungs, and producing respiration. How long I had been under water I cannot tell: it may, however, be guessed at by this circumstance:—When restored to the power of reflection, I looked for the mare, and saw her walking leisurely down shore toward home; then about *half a mile distant from the place where we were submerged*. Now I aver, 1. That in being drowned, *I felt no pain*. 2. That I did not for a single moment lose my *consciousness*. 3. I felt indescribably happy, and though dead, as to the total suspension of all the functions of life, yet I felt no pain in dying: and I take for granted, from this circumstance, that those who die by drowning, feel no pain; and that probably it is the easiest of all deaths. 4. That I felt no pain till once more exposed to the action of the atmospheric air; and then I felt great pain and anguish in returning to life; which anguish, had I continued under water, I should never have felt. 5. That animation must have been totally suspended from the time I must have been under water: which time might be in some measure ascertained by the distance the mare was from the place of my submersion, which was at least half a mile, and she was not, when I first observed her, making any speed. 6. Whether there were any thing preternatural in my escape, I cannot tell: or whether a *ground swell* had not in a merely natural way borne me to the shore, and the retrocession of the tide, (for it was then ebbing,) left me exposed to the open air, I cannot tell. My preservation might have been the effect of *natural causes*; and yet it appears

to be more rational to attribute it to a superior agency. Here, then, Dr. L., is a case widely different, it appears, from those you have witnessed; and which argues very little for the modish doctrine of the *materiality of the soul*.' Dr. Letsom appeared puzzled with this relation, but did not attempt to make any remarks on it. Perhaps the subject itself may not be unworthy the consideration of some of our *minute philosophers*."

We shall pass over the other incidents of his juvenile life, and dwell for a moment on that important period when he was led to God by faith in the Lord Jesus Christ. Though he was early instructed into the general principles of religion, it was not until he heard the Methodist preachers expound the word of God that he was truly convinced of sin, and of the consequent necessity of redemption and salvation through the blood and righteousness of Jesus Christ. Having become convinced of these important truths of the Gospel, and formed an acquaintance with some of God's people, and particularly with Mr. Barber, the preacher who rode the circuit which included the residence of his father, he commenced in earnest to seek after salvation. After various struggles of mind, combatting and vanquishing many skeptical notions with which he was assailed, as well as some spurious opinions, as he believed them to be, respecting the Godhead and atonement of Christ, he thus relates the manner in which he was brought into the liberty of God's dear children:—

'He was now come to that point, beyond which God did not think proper any longer to delay the manifestation of Himself to the soul of His ardent follower: and, indeed, such were his concern and distress, that had it been longer deferred, the spirit that God had made would have failed before him.

One morning, in great distress of soul, he went out to his work in the field: he began, but could not proceed, so great was his spiritual anguish. He fell down on his knees on the earth, and prayed, but seemed to be without power or faith. He arose, endeavored to work, but could not: even his physical strength appeared to have departed from him. He again endeavored to pray, but the gate of heaven seemed as if barred against him. His faith in the atonement, so far as it concerned himself, was almost entirely gone; he could not believe that Jesus had died for *him*; the thickest darkness seemed to gather round, and settle on his soul. He fell flat on his face on the earth, and endeavored to pray, but still there was no answer: he arose, but he was so weak that he could scarcely stand. His agonies were indescribable; he seemed to be for ever separated from God and the glory of his power. *Death*, in any form, he could have preferred to his present feelings, if that death could have put an *end* to them. No fear of hell produced these terrible conflicts. He had not God's approbation; he had not *God's image*. He felt that without a *sense of His favor* he could not live. Where to go, what to

say, and what to do, he found not ; even the *words* of prayer at last failed ; he could neither plead nor wrestle with God.

O, reader, lay these things to heart. Here was a lad that had never been a profligate, had been brought up in the fear of God, and who, for a considerable time, had been earnestly seeking His peace, apparently cut off from life and hope ! This did not arise from any *natural infirmity of his own mind* : none who knew him, in any period of his life, could suspect this :—it was a sense of the *displeasure* of a holy God, from having sinned against Him ; and yet his sins were those of a *little boy*, which most would be disposed to pass by ; for he was not of an age to be guilty of flagrant crimes ; and yet how sorely did he suffer, in seeking to be born again ; to have his conscience purged from dead works, and to have his *nature renewed* ! He was then being prepared for that work to which he was afterward to be called ; the struggle was great, that he himself might not easily turn again to folly, and thus bring condemnation on himself and a reproach upon God's cause ; and it was, in all probability, necessary that he should experience this deep anguish, that *feeling* the bitterness of sin, he might warn others more earnestly ; and *knowing* the throes and travail of a sinner's soul, he might speak *assuredly* to the most despairing, of the power of Christ's sacrifice, and of the indwelling consolations of the Spirit of God. God appeared to have *turned aside his ways, and pulled him to pieces* ; he *had bent his bow, and made him a mark for his arrows* : he was filled with bitterness, and made drunken as with wormwood : his soul was removed far off from peace, and he forgot prosperity. Yet even here, though his stroke was heavier than his groaning, he could say, "It is of the Lord's mercies that I am not consumed," Lam. iii, 11–22.—See him in his agony upon the bare ground, almost petrified with anguish, and dumb with grief ! Reader, hast thou sinned ? Hast thou repented ? Hast thou peace with thy God, or art thou still in the gall of bitterness and bond of iniquity ? These are solemn, yea, awful questions. May God enable thee to answer them to the safety of thy soul !

But we must return to him whom we have left in agonies indescribable. It is said, *the time of man's extremity is the time of God's opportunity*. He now felt strongly in his soul, *pray to Christ* ; another word for, *Come to the Holiest through the blood of Jesus*. He looked up confidently to the Saviour of sinners, his agony subsided, his soul became calm. A glow of happiness seemed to thrill through his whole frame : all guilt and condemnation were gone. He examined his conscience, and found it no longer a register of sins against God. He looked to heaven, and all was sunshine ; he searched for his distress, but could not find it. He felt indescribably happy, but could not tell the cause ; a change had taken place within him, of a nature wholly unknown before, and for which he had no name. He sat down upon the ridge where he had been working, full of ineffable delight. He praised God, and he could not describe for what,—for he could give no name to his work. His heart was light, his physical strength returned, and he could bound like a roe. He felt a sudden transition from darkness to light—from guilt and oppressive fear, to confidence and peace. He could now draw nigh to God with more confidence than he ever could do to his earthly father ; he had *freedom of access*,

and he had *freedom of speech*. He was like a person who had got into a new world, where, although every object was strange, yet each was pleasing ; and now he could magnify God for his *creation*, a thing he never could do before ! O what a change was here ! and yet, lest he should be overwhelmed with it, its *name* and its *nature* were in a great measure hidden from his eyes. Shortly after, his friend, Mr. Barber, came to his father's house : when he departed, Adam accompanied him a little on the way. When they came in sight of the field that had witnessed the agonies of his heart, and the breaking of his chains, he told Mr. B. what had taken place. The man of God took off his hat, and with tears flowing down his cheeks, gave thanks unto God. " O Adam," said he, " I rejoice in this ; I have been daily in expectation that God would shine upon your soul, and bless you with the adoption of His children." Adam stared at him, and said within himself, " O, he thinks surely that I am justified, that God has forgiven me my sins, that I am now His child. O, blessed be God, I believe, I feel I am justified, through the redemption that is in Jesus." Now he clearly saw what God had done ; and although he had felt the blessing before, and was happy in the possession of it, it was only *now* that he could call it by its *name*. Now he saw and felt, that " being justified by faith, he had peace with God, through our Lord Jesus Christ, by whom he had received the atonement."

He continued in peace and happiness all the week : the next Lord's day there was a love-feast in Coleraine ; he went to it, and during the first prayer, kneeled in a corner with his face to the wall. While praying, the Lord Jesus seemed to appear to the eyes of his mind, as He is described, Rev. i, 13, 14, *clothed with a garment down to His feet, and girt about the breast with a golden girdle ; his head and his hair white as snow, and His eyes like a flame of fire*. And though in strong prayer before, he suddenly stopped, and said, though not perhaps in a voice to be heard by those who were by him, " Come nearer, O Lord Jesus, that I may see thee more distinctly." Immediately he felt as if God had shone upon the work he had wrought, and called it by its *own name* ; he fully and clearly knew that he was a child of God ; the Spirit of God bore this witness in his conscience, and he could no more have doubted of it, than he could have doubted of the reality of his existence, or the identity of his person.

" Meridian evidence put doubt to flight."

In ordinary minds, or those naturally *feeble*, all this might pass for delusion ; his penitential fears and distresses might appear as the effects of a gloomy *superstition* ; and his subsequent peace and happiness, and the sudden nature of his inward change, as the consequences of the workings of a strong *imagination*, apt, under religious impressions, to degenerate into *enthusiasm*.

The reader may rest assured that no one was more jealous on these points than the person in question. He was accustomed to examine every thing to the bottom ; and as it ever was a maxim with him, that *revelation* and *reason* went hand in hand ; that neither contained any thing contrary to the other ; so he sought in each for proofs of those things contained in its fellow. He was ever afraid of being deceived,

and that led him scrupulously to examine every thing that professed to come from God. He believed nothing in salvation on the mere assertion of any man : nor did he yield consent at any time, till revelation and its handmaid *reason* had said, *These things are true.*

Preaching once in Plymouth, on the *witness of the Spirit* in the souls of believers ; after having produced and commented on those scriptures which are supposed most pointedly to contain that doctrine, he said :—

“ It might have been doubted that we have misunderstood these scriptures, and made them the basis of an article which they do not fairly and naturally support, if the general testimony of all the sincere converts to the Gospel of Christ had not illustrated the facts ; and had not the experience of those converts been uniform in this particular, while in many cases their habits of life, education, and natural temperament were widely different. And this not only among persons bred up with the *same general views* of Christianity, in the *same Christian communion* ; but among persons bred up in *different* communions, with *creeds* in many respects *diametrically* opposite to each other ! And farther, this has been the same in persons of different *climates* and countries. All those who have been convinced of sin, righteousness, and judgment, have truly repented of their sins, and taken refuge in the blood of the cross ; have had their burden of guilt taken away, and the peace of God communicated, and with it the Spirit of God witnessing with their spirit that they *were the sons and daughters of God Almighty* ; so that they had no more doubt of their acceptance with God than they had of their existence.

“ But it may be objected farther :—the human mind easily gets under the dominion of *superstition* and *imagination* ; and then a variety of feelings, apparently Divine, may be accounted for on *natural* principles. To this I answer, 1st. Superstition is never known to produce *settled peace and happiness* ; it is generally the parent of *gloomy apprehensions* and *irrational fears* : but surely the man who has broken the laws of His Maker, and lived in open rebellion against Him, cannot be supposed to be under the influence of *superstition*, when he is apprehensive of the wrath of God, and fears to fall into the bitter pains of an eternal death. Such fears are as *rational* as they are *Scriptural* ; and the *broken and contrite heart* is ever considered, through the whole oracles of God, as *essentially necessary* to the finding redemption in Christ. Therefore, such *fears, feelings, and apprehensions*, are not the offspring of a *gloomy superstition*, but the fruit and evidence of a genuine Scriptural *repentance*. 2dly. *Imagination* cannot long support a *mental imposture*. To persuade the soul that it is passed from darkness to light, that it is in the favor of God, that it is an heir of glory, &c, will require strong *excitement* indeed : and the stronger the *exciting cause*, or *stimulus*, the sooner the *excitability* and its effects will be exhausted. A person may imagine himself for a moment to be a *king*, or to be a *child of God* ; but that revery, where there is no radical *derangement of mind*, must be *transient*. The person must soon awake and return to himself. 3d. But it is impossible that *imagination* can have any thing to do in this case, any farther than any other faculty of the mind, in natural operation : for the person must *walk* according as he is directed *by the word of God*, abhor-

ring evil, and cleaving to that which is good ; and the sense of God's approbation in his conscience lasts no longer than he acts under the *spirit of obedience* : God continuing the evidence of His approbation to his conscience while *he walks in newness of life*. Has *imagination* ever produced a *life of piety* ? Now, multitudes are found who have had this testimony uninterruptedly for many years together. Could *imagination* produce this ? If so, it is a *unique* case ; for there is none other in which an excitement of the imagination has sustained the impression with any such *permanence*. And all the operations of this faculty prove, that, to an effect of this kind, *it is wholly inadequate*. If, then, it can sustain impressions in spiritual matters for years together, this must be totally *preternatural*, and the effect of a miraculous operation ; and thus *miracle* must be resorted to, to explain away a doctrine, which some men, because they themselves do not experience it, deny that any others can.

“ But might I, without offence, speak a word concerning *myself* ? A great necessity alone would vindicate to my own mind the introduction, in this public way, of any thing relative to myself. But you will bear with my folly, should any of you think it such. I, also, have professed to know that God, for Christ's sake, hath forgiven me all my sins ; and being thus converted, I am come forth to strengthen my brethren, and preach among the Gentiles the unsearchable riches of Christ. Most of you know that I am no *enthusiast*,—that I have given no evidences of a strong *imagination*,—that I am far from being the subject of *sudden hopes* or *fears*,—that it requires strong reasons and clear argumentation to convince me of the truth of *any proposition*, not previously known. Now, I do profess to have received, through God's eternal mercy, a clear evidence of my acceptance with God ; and it was given me after a sore night of spiritual affliction ; and precisely in that way in which the scriptures, already quoted, promise this blessing. It has also been accompanied with *power* over sin ; and it is now upward of *seven years* since I received it, and I hold it, through the same mercy, *as explicitly, as clearly, and as satisfactorily* as ever. No work of *imagination* could have ever produced or maintained any feeling like this. I am, therefore, safe in affirming, for all these reasons, that we have neither misunderstood nor misapplied the scriptures in question.”

The subsequent experience of A. C. equally verified the truth of the preceding statements.

From this happy era of his life he commenced those labors of love in which he continued to the close of his earthly pilgrimage, not indeed publicly at first, but privately among his friends, and from house to house, and sometimes from one village to another. In this work he was evidently blessed, his mind gradually enlarged, and his desires for the salvation of his fellow men greatly increased. Contrary to the wishes of those of his friends who were acquainted with his mental exercises and conflicts, and who could appreciate his youthful talents, his father apprenticed him to a linen merchant. He entered upon his new employment with conscientious diligence, redeem-

ing all the spare time at his command for the improvement of his mind, and in exhorting his fellow sinners to return unto God and live.— While here he relates the following remarkable circumstances:—

‘It was the opinion of an eminent divine, that much *temptation*, as well as *prayer* and *reading*, are necessary to make a Christian and a minister. It is requisite that he who is to be a judge of so many *cases of conscience*, should clearly understand them. But is this possible unless we have passed through those states and circumstances on which these cases are founded? I trow not. He who has not been deeply exercised in the furnace of affliction and trial, is never likely to be a workman that needeth not to be ashamed, rightly dividing the word of truth. How can a man, unexperienced in spiritual trials, build up the Church of Christ?

That *he* might not trust in himself, or any thing he had acquired, there was given him a thorn in the flesh, a messenger of Satan to buffet him. As his grand enemy could not succeed in tempting him to commit outward sin, he strove with all his skill and cunning to harass his mind, and cause him to push the principles which regulate moral conduct beyond their natural boundaries. Fasting, abstinence, and the most solemn regard for truth, he carried to the utmost pitch of scrupulous observance. He became so scrupulous about his food, and practised such an excessive degree of self denial, that he was worn down to little else than skin and bone.

As he saw the world full of *hollow friendships*, *shallow pretensions* to religion, outsides of all kinds, and *real substantial* wickedness, he was led to contemplate the Almighty as the God of *truth*, and the God of *justice*. His views of Him under these characters often nearly swallowed-up his soul: and the terror of the God of *truth* and *justice* made him afraid. He became doubly watchful in all his conduct: guarded the avenues of his heart, took care to do nothing for which he had not the authority of God's word and the testimony of his conscience; and spoke little, and with extreme caution. From this he was led to analyze his words in such a way, in order that he might speak nothing but what was indubitable truth, that at last every thing appeared to him to be *hypothetical*, and a general system of *doubtfulness* in every thing relative to himself took place. This had a very awful, and indeed almost fatal effect upon his memory, so much afraid was he lest he should say any thing that was not strictly *true*, and on many subjects he would not get full information, that he might no longer *affirm* or *deny* any thing. He distrusted his *memory*, and the evidence of his *senses* so much, that the former seemed to record transactions no longer, and the latter only served for personal preservation. When he has gone an errand, and returned, he has given in the most embarrassing account. “Adam, have you been at —?” “I think I have, sir.” “Did you see Mr. —?” “I believe I did.” “Did you deliver the message?” “I think so.” “What did he say?” “I cannot say: I am not sure that he said so and so, if I have ever been there and seen him; and I am not sure that he did not say what I think I have just now told you.” “Why, Adam, I cannot tell what you mean! Pray be more attentive in future.” After some time the em-

pire of *doubt* became so established, that he appeared to himself as a *visionary being* : and the whole world as little else than a congeries of *ill-connected ideas*. He thought, at last, that the whole of life, and indeed universal nature, was a dream : he could reflect that he had what were termed *dreams*, and in them all appeared to be *realities*, but when he awoke he found all *unreal mockeries* : and why might not his present state be the same ? At length he doubted whether he ever had such dreams ; whether he ever made such reflections, or whether he ever now thought or reflected ! However ideal all this may appear to the reader, his sufferings in consequence were most distressingly *real*. He spoke to a particular friend on the subject : he stared, was confounded, knew nothing of the matter, and could give him no advice. After suffering exquisitely, he went to one of the preachers, and began, as well as he could, to lay his case before him : the preacher said abruptly, "What, are you going mad ? It is a shame for *you* to be occupied with such nonsense." He hastened away from him, and never after opened his mind to any person on the subject. In this state of distress and misery he continued for *three weeks*, and they appeared like *centuries*. He prayed much, immediately forgot that he had prayed, and went to prayer again ! He either forgot to do what he was ordered, or forgot when he had done it that he had been thus employed, and wondered to find the work done which he had been sent to execute, though himself a little before had been the agent ! It is worthy of remark, that all this time the being of God, and the truth of the sacred writings, had never become a subject of doubt. These were the *foundations* ; had these been ideally destroyed, what could his righteous soul have done ? He was sifted as wheat ; all the trials he ever came through were nothing compared with this. Why was it suffered ? Partly for his *own* sake, and partly for the sake of *others*. He ever felt from this, how sovereignly necessary was the curb and superintendence of *reason*, to bind, control, connect, and arrange the figments of imagination, and the excursions of fancy : and he found that reason itself was nothing, or nothing to be depended on, longer than it acted under the incumbent energy of the living God. This taught him the precarious nature of imagination and fancy, the excellence of reason, and the necessity of a continual indwelling influence of the Divine Spirit. But, as many of the states through which he passed were, in the order of the all-wise providence of God, in reference to his *ministerial character* ; so was this. He has often said, "I believe there is not a state, or stage of feeling or trial that any person can be in, that God has not either *led* me through, or permitted me to be *dragged* through : insomuch, that in all my ministerial life, and the vast multitude of cases of conscience which came before me, I never met with one that I did not understand ; so that I can say with the apostle, 'Blessed be God, the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort ; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God,' " 2 Cor. i, 3, 4.

But the reader is no doubt anxious to know how this charm was dissolved ; and how the soul of this distressed young man was delivered. It was simply as follows :—It has already been seen that he

was both harassed in his *mind*, and perplexed and injured in his memory : he needed a *twofold* help, and, when they became indispensably necessary, God sent them. While in this distracted state, he went one evening to the prayer meeting ; for he was most punctual and conscientious in all the means of grace. One of those who engaged in prayer, who knew nothing of his state, was led to pray thus :—“ Lord, if there be any here, against whom the accuser of the brethren hath stood up, succor that soul, and cast the accuser down.” Immediately he thought, “ I am the person : the accuser of the brethren hath stood up, and is standing up against me : Lord, cast him down, and deliver me !” It was immediately done : he was enabled to penetrate the wiles of the seducer ; and the Divine light and consolation instantly returned.

How he was succored in the ravages made on his *memory* will next appear. One day Mr. Bennet, having desired him to do something, which he had done, but had forgotten ; and being questioned on it, answered in his usual way of doubtfulness, but rather from a conviction that it was undone ; Mr. B., knowing that it was done, said to him in a solemn manner, “ Adam, you have totally lost your memory : you are in a very deplorable state ; you have not a particle of memory remaining.” With these words Adam seemed to awaken as from a deep trance. He turned his eye inwardly, saw his mind in total confusion : nothing had *rule* : confusion seemed confounded by confusion—every where appeared the

“ *Non bene junctarum discordia semina rerum.*”

He flew to prayer, which was ever his strong hold : God shone upon his mind, and gave him a renewed consciousness of His favor. He thought he would try and see whether his memory were impaired : he took up Mr. Blair's poem on the *Grave*, and attempted to commit to memory the first paragraph : with great labor he succeeded : but found it very difficult to recollect the lines consecutively. When he could repeat the paragraph off book, in its natural order, he thought he would not burden his mind any farther for the present, and laid down the book and went to his work. After a short time he endeavored to repeat those lines ; but what was his surprise to find them entirely fled !

Speaking on the subject, he said, “ I do not recollect that I remained master of a single line ! It seemed that either every thing was effaced from my memory, or that memory itself was extinct. I took up the book again, and after a few efforts, recovered the paragraph, with the addition of a few more lines. Went again to work, and after some time, tried my memory again, and found all gone, but two or three of the *first lines* ! I took up the book again, recovered what I had learnt, and, as before, added a few more ; and was satisfied that I could say the whole consecutively without missing a line, or indeed a word. Went to my work ;—after some hours tried my memory again, and found all gone but about double the quantity of the beginning to what I had left of the last recollection. Thus I continued for some time, getting and losing, but recollecting *additionally* more of the commencement, till at last I could repeat in all circumstances, and after any pause, about two hundred lines. I then gave it up, and by various exertions, left

my memory to acquire its wonted tone and energy by degrees : but this it never did completely.

"From that day to this my memory has been comparatively *imperfect*—much inferior to what it was before. It could readily take in *great things* ; not so readily *small* : it could perfectly recollect ideas, and general description, but not the particular words : could give the substance of a conversation at any time, and almost at any distance of time, but not the *particular terms* used in that conversation : and so of reading. To bring it to what it is, required strong and frequent exercise : but there is a certain point beyond which it has refused to go, or I have not had skill or patience enough to carry it. But this imperfection in relation to *verbal minutiae*, I consider a wise dispensation of a kind Providence. Had my memory been as circumstantially perfect as it once was, I should, no doubt, have depended much on it, less on God, and perhaps neglected the cultivation of my *understanding* and *judgment*. In a word, I should have done probably what many eminent *memorists* have done, especially some preachers, 'meanly stole the words from my neighbors ;' being able to repeat, *verbatim*, the sermon I had read, or that which I had heard ; and delivered it in the pulpit as if it were my own : and this might have at least led me to

'Deal in the wretched traffic of a truth unfelt.'

I have been therefore obliged to depend much on the continual assistance of God in my ministerial labors, and cultivate my judgment and understanding to the uttermost of my power : for I never dared to expect the Divine assistance and unction, so essentially necessary to me, unless I had previously exercised my judgment and understanding as far as possible. Now, strange as it may appear, from this very circumstance—the verbal imperfection of my memory—I have preached perhaps five thousand sermons, on all kinds of subjects, and on a great variety of occasions, and did not know, beforehand, *one single sentence* that I should utter. And were I to preach before the king, or the two universities, I must preach in this way, or not at all.

"But let no man misunderstand me : I did not enter the pulpit, or take my text till I was satisfied I understood the subject, and could properly explain and reason upon it. According to the fable in my favorite *Æsop*, I whipped the horses, and set my shoulders to the wheel, and then called upon Hercules, and was sure to obtain his help."

This is Dr. Clarke's own account of this solemn business ; and we may see from it how much a vigorous mind may rise above its circumstances ; and by assiduous cultivation and industry supply its adventitious or natural defects. In consequence of this, the plan of his preaching was new and uncommon : it was always interesting, and ever popular : for, by the demonstration of the truth, he commended himself to every man's conscience in the sight of God.

It is worthy also of remark, that this state of comparative obliviscence to which his memory was reduced, did not affect any thing that had occurred *previously* : it had its operation only on matters which took place posterior to the circumstances mentioned above.—

Those things he could ever recollect in detail. These only in sum or aggregate, with now and then some exceptions.'

Not being contented in his present employment, and being invited by Mr. Wesley to come over to England, and enter as a student in the Kingswood school, after overcoming a variety of objections to his departure made by his parents, Mr. Clarke embarked on his voyage to England, and in August 25, 1782, arrived at Kingswood. Here he met with unexpected trials and difficulties, not finding the school in such a state as he had anticipated from the fame of its founder, and the wholesome rules by which it was pledged to be regulated. It seems proper to remark, however, though it be admitted that it was not as it should have been, under all the circumstances, yet Doctor Clarke allows that its condition has since greatly improved, and it has doubtless been rendered a great blessing to the Wesleyan Methodist connection in England. The following circumstance is related by Dr. Clarke, which seems to have been remarkably providential:—

'I have already noticed that, for the sake of exercise, I often worked in the garden. Observing one day a small plot which had been awkwardly turned over by one of the boys, I took the spade and began to dress it: in breaking one of the clods I knocked a half guinea out of it. I took it up, and immediately said to myself, This is not mine; it belongs not to any of my family, for they have never been here; I will take the first opportunity to give it to Mr. Simpson. Shortly after I perceived him walking in the garden; I went to him, told him the circumstance, and presented the half guinea to him; he took it, looked at it, and said, "It may be mine, as several hundred pounds pass through my hands in the course of the year, for the expenses of this school; but I do not recollect that I ever lost any money since I came here. Probably one of the gentlemen has; keep it, and in the meantime I will inquire." I said, "Sir, it is not mine, take you the money, if you meet the right owner, well; if not, throw it in the funds of the school." He answered, "You must keep it till I make the inquiry." I took it again with reluctance. The next day he told me that Mr. Bayley had lost a half guinea, and I might give it to him the first time I saw him; I did so: three days afterward Mr. Bayley came to me and said, "Mr. C., it is true that I lost a half guinea, but I am not sure that *this* is the half guinea I lost; unless I were so, I could not conscientiously keep it; therefore you must take it again." I said, "It is not *mine*, probably it is *yours*; therefore I cannot take it." He answered, "I will not keep it: *I have been uneasy in my mind ever since it came into my possession*;" and, in saying this, he forced the gold into my hand. Mr. Simpson was present: I then presented it to him, saying, "Here, Mr. S., take you it, and apply it to the use of the school." He turned away hastily, as from something ominous, and said, "I declare I will have nothing to do with it." So it was obliged to remain with its *finder*, and formed a grand addition to a purse that already possessed only three halfpence.

Was this providential? 1. I was poor, not worth twopence in the world, and needed some important articles. 2. I was out of the reach of all supplies, and could be helped only from *heaven*. 3. How is it that the lad who had dug the ground did not find the money: it was in a clod less than a man's fist. 4. How came it that Mr. B., who knew he had lost a half guinea somewhere about the premises, could not appropriate this, but was miserable in his mind for two or three days and nights, and could have no rest till he returned it to me? 5. How came it that Mr. S. was so horrified with the poor half guinea that he dared not even throw it into the charitable fund? 6. Did the providence of God send this to *me*, knowing that I stood in need of such a supply?

The story is before the reader; he may draw what inference he pleases. One thing, however, I may add:—beside two or three necessary articles which I purchased, I gave Mr. Bayley six shillings as my subscription for his Hebrew grammar: by which work I acquired a satisfactory knowledge of that language, which ultimately led me to read over the *Hebrew Bible*, and make those short notes which formed the basis of the *Commentary* since published! Had I not got that grammar, I probably should never have turned my mind to Hebrew learning; and most certainly had never written a commentary on Divine revelation! Behold how great matter a little fire kindleth! My pocket was not entirely empty of the remains of this half guinea, till other supplies, in the ordinary course of God's providence, came in! O God! the silver and the gold are thine: so are the cattle upon a thousand hills.'

We give the following account of his call and entrance upon the work of the itinerant ministry:—

'At length Mr. Wesley returned to Bristol. The day he came, Mr. Simpson went in and had an interview with him; and I suppose told his own tale,—that they had not room, that it was a pity I should not be out in the general work; and I was told that Mr. W. wished to see me. I had this privilege for the first time on September 6th. I went into Bristol, saw Mr. Rankin, who carried me to Mr. Wesley's study, off the great lobby of the rooms over the chapel in Broadmead. He tapped at the door, which was opened by this truly apostolic man: Mr. R. retired: Mr. W. took me kindly by the hand, and asked me "how long since I had left Ireland?" Our conversation was short. He said, "Well, brother Clarke, do you wish to devote yourself entirely to the work of God?" I answered, "Sir, I wish to *do* and *be* what God pleases!" He then said, "We want a preacher for Bradford, (Wilts,) hold yourself in readiness to go thither; I am going into the country, and will let you know when you shall go." He then turned to me, laid his hands upon my head, and spent a few moments in praying to God to bless and preserve me, and to give me success in the work to which I was called.

I departed, having now received, in addition to my appointment from God to preach His Gospel, the only authority I could have from man, in that line in which I was to exercise the ministry of the Divine word.'

In another place Dr. Clarke, after speaking of the various struggles of mind he passed through in reference to this subject, adds,—

‘Two books lent me by Miss Younge, of Coleraine, afterward Mrs. Rutherford, were rendered useful to me beyond all others I had ever read, the *Bible* excepted. One was Mr. Wesley's Abridgment of Mr. Baxter's *Saints' Everlasting Rest*, and the other the *Journal* of Mr. David Brainerd, missionary among the American Indians. From the first I got a deeper acquaintance with experimental Christianity, and from the second I imbibed the spirit of a missionary. The former contributed to make me a *better Christian*; and the latter formed my mind to the model of the *Christian ministry*. If I continue to be a Christian, I owe it, under God, to the former; if I ever was a preacher, I owe it, under the same grace, to the latter.’

It is by no means our intention to follow Dr. Clarke through every period of his eventful life, nor to trace him through his various peregrinations as an itinerant Methodist preacher in different parts of Great Britain and Ireland. Those who wish to do this must consult the volumes for themselves; and we venture to predict to those who will make the trial—if there should be any of our readers who have not yet done it—that they will pronounce it, on the whole, one of the most interesting performances of the kind which they have perused. Instead, therefore, of thus minutely following him through all the circuits he travelled, or detaining our readers with a particular detail of the various circumstances of his long, laborious, and useful life, we shall present them with those items only which mark the most prominent epochs of his history, and of those transactions which presented him with the greatest notoriety before the public.

1. *His entrance upon the work of the itinerant ministry—his qualifications—and the articles of his belief.*

‘A younger person than ADAM CLARKE had probably never gone out into the work of the ministry among the Methodists, or perhaps among any other people; and had not his been a case peculiar and singular, and which should never pass into a precedent, it would have been imprudent to have appointed so young a man to such a work, both for his own sake, and for the sake of those who were to sit under his ministry.

Mr. C. was judged to be at this time about eighteen; and even small and youthful taken for that age: he was a mere *boy*, and was generally denominated the *little boy*. But he was, in a very particular manner, fitted for the work, by strong exercises of spirit, and by much experience and knowledge of his own heart, of the temptations of Satan, and of the goodness of God.

His acquaintance with the Scriptures could not be *extensive*; but it was very *correct* as far as it went.

Of the *plan of salvation* he had the most accurate knowledge; and in this respect his trumpet could not give an uncertain sound. He

had received the word from God's mouth, and he gave the people warning from Him. He well knew those portions which applied to the *stout hearted*, and far from righteousness—to the *penitent*—the *strongly tempted*—the *lukewarm*—the *believer*—the *backslider*—and the *self righteous*. All these states he could readily discern; and knew well how to address them. Beside, his *zeal* knew no other bounds than those that limit the human race; and its exertions, under that influence, were confined only within the limits of his corporeal and mental strength. The *Bible* was his one book; and *prayer* his continual exercise. He frequently read it upon his knees; and often watered it with his tears. He never entered the pulpit but with the conviction that if God did not help him with the influence of his Spirit, his heart must be *hard*, and his mind *dark*, and consequently his word be without *unction*, and without *effect*. For this influence he besought God with strong crying and tears; and he was seldom, if ever, left to himself.

With respect to *preaching* itself his diffidence was extreme; and he felt it as a heavy burden which God had laid upon his shoulders; and under which God alone could support him: and, as he found in this case most emphatically, without God he could do nothing; he was therefore led to watch and pray most earnestly and diligently, that he might be enabled to hold fast faith and a good conscience, that continuing in God's *favor* he might have reason to expect His support.

Of the Methodists' economy, as it respected *secular* things, he knew little: it never entered into his mind that he was to have any thing but his food: as to clothing, he did not anticipate the thought of needing any. Purer motives, greater disinterestedness, never dwelt in the breast of human being: he sought nothing but the favor of his Maker and the salvation of souls, and to spend, and be spent in this work.

Of learning he did not boast, because he believed that he could not. He knew that he had the rudiments of literature, a moderate classical taste, and an insatiable thirst for knowledge; especially the knowledge of God and His works: his mind was not highly cultivated, but the soil was broken up, and was, in every respect, improvable. Such were the qualifications of ADAM CLARKE, when, on Sept. 27, 1782, he went out as an itinerant preacher among the people called Methodists.

It has already been stated that a thorough reading of the New Testament settled his *creed*; no article of which he ever afterward saw occasion to change. The principal articles were the following: and for these he believed he had the unequivocal testimony of Scripture, the steady voice of reason, and the evidence of facts, as far as these could apply to the articles in question.

"I. That there is but one uncreated, unoriginated, infinite, and eternal Being;—the Creator, Preserver, and Governor of all things.

"II. There is in this infinite essence a *plurality* of what we commonly call *persons*; not separately subsisting, but essentially belonging to the *Deity* or *Godhead*; which persons are generally termed *Father*, *Son*, and *Holy Ghost*; or, *God*, the *Logos*, and the *Holy Spirit*, which are usually designated the *Trinity*: which term, though not found in the Scriptures, seems properly enough applied;

as we repeatedly read of these *three*, and never of more persons in the *Godhead*.

"III. The sacred Scriptures, or holy books, which constitute the Old and New Testaments, contain a full revelation of the will of God in reference to man; and are alone sufficient for every thing relative to the *faith* and *practice* of a Christian, and were given by the inspiration of God.

"IV. Man was created in righteousness and true holiness, without any moral imperfection, or any kind of propensity to sin; but *free* to *stand* or *fall*, according to the use of the powers and faculties he received from his Creator.

"V. He fell from this state, became morally corrupt in his nature, and transmitted his moral defilement to all his posterity.

"VI. To counteract the evil principle in the heart of man, and bring him into a salvable state, God, from His infinite love, formed the purpose of redeeming him from his lost estate, by the incarnation, in the fulness of time, of Jesus Christ; and, in the interim, sent His Holy Spirit to enlighten, strive with, and convince men of sin, righteousness, and judgment.

"VII. In due time this Divine person, called the *Logos*, *Word*, *Savior*, &c, &c, did become incarnate; sojourned among men, teaching the purest truth, and working the most stupendous and beneficent miracles.

"VIII. The above person is really and properly God: was foretold as such by the prophets: described as such by the evangelists and apostles; and proved to be such by His miracles; and has assigned to Him, by the inspired writers in general, every attribute essential to the Deity; being one with Him who is called God, Jehovah, Lord, &c.

"IX. He is also a perfect man, in consequence of His incarnation; and in that man, or manhood, dwelt all the fulness of the Godhead bodily: so that His nature is *two-fold*, Divine and human, or *God manifested in the flesh*.

"X. His *human nature* was begotten of the blessed Virgin Mary, through the creative energy of the Holy Ghost: but His *Divine nature*, because God, infinite and eternal, is uncreated, underived, and unbegotten; and which, were it otherwise, He could not be *God* in any proper sense of the word: but He is most explicitly declared to be God in the Holy Scriptures; and therefore the doctrine of the *eternal sonship* must necessarily be false.

"XI. As He took upon Him the nature of man, and died in that nature, therefore He died for the *whole human race*, without respect of persons: equally for all and every man.

"XII. On the third day after His crucifixion and burial, He rose from the dead; and after showing Himself many days to His disciples and others, He ascended into heaven, where, as God manifested in the flesh, He is, and shall continue to be, the *Mediator* of the human race, till the consummation of all things.

"XIII. There is no salvation but through Him; and throughout the Scriptures His *passion* and *death* are considered as *sacrificial*: pardon of sin and final salvation being obtained by the alone shedding of His blood.

"XIV. No human being, since the *fall*, either has, or can have,

merit or *worthiness* of or by himself; and therefore has nothing to *claim* from God but in the way of His *mercy* through Christ; therefore pardon and every other blessing, promised in the Gospel, have been purchased by His sacrificial death; and are given to men, not on the account of any thing they have done or suffered, or can do or suffer; but for His sake, or through His meritorious passion and death alone.

"XV. These blessings are received by *faith*; because they are not of *works* nor of *suffering*.

"XVI. The power to believe, or *grace of faith*, is the free gift of God, without which no man can believe: but the *act of faith*, or actually believing, is the act of the soul under that power: this power is withheld from no man; but, like all other gifts of God, it may be slighted, not used, or misused; in consequence of which is that declaration, *He that believeth shall be saved; but he that believeth not shall be damned*.

"XVII. *Justification*, or the pardon of sin, is an instantaneous act of God's mercy in behalf of a penitent sinner, trusting only in the merits of Jesus Christ: and this act is absolute in reference to all past sin, all being forgiven where any is forgiven: *gradual* pardon, or progressive justification, being unscriptural and absurd.

"XVIII. The souls of all believers may be purified from all sin in this life; and a man may live under the continual influence of the grace of Christ, so as not to sin against God. All sinful tempers and evil propensities being destroyed, and his heart constantly filled with pure love both to God and man; and, as *love* is the principle of *obedience*, he who loves God with all his heart, soul, mind, and strength, and his neighbor as himself, is incapable of doing wrong to either.

"XIX. Unless a believer live and walk in the spirit of obedience, he will fall from the grace of God, and forfeit all his Christian privileges and rights; and, although he may be restored to the favor and image of his Maker, from which he has fallen, yet it is possible that he may continue under the influence of this fall, and perish everlastingly.

"XX. The whole period of human life is a state of *probation*, in every point of which a sinner may repent and turn to God; and in every point of it a believer may give way to sin, and fall from grace: and this possibility of rising or falling is essential to a state of trial or probation.

"XXI. All the promises and threatenings of the Sacred Writings, as they regard man in reference to his being here and hereafter, are *conditional*; and it is on this ground alone that the Holy Scriptures can be consistently interpreted or rightly understood.

"XXII. Man is a *free agent*, never being impelled by any necessitating influence, either to do good or evil; but has the continual power to choose the life or the death that are set before him; on which ground he is an accountable being, and answerable for his own actions: and on this ground also he is alone capable of being rewarded or punished.

"XXIII. The *free will* of man is a necessary constituent of his rational soul; without which he must be a mere *machine*; either the sport of blind chance, or the mere patient of an *irresistible necessity*;

and, consequently, not accountable for any acts which were predetermined, and to which he was irresistibly compelled.

"XXIV. Every human being has this *freedom of will*, with a sufficiency of light and power to direct its operations: but this powerful light is not inherent in any man's nature, but is graciously *bestowed* by Him who is *the true light which lighteneth every man that cometh into the world*.

"XXV. Jesus Christ has made, by His one offering upon the cross, a sufficient sacrifice, oblation, and atonement, for the sins of the whole world; and His gracious Spirit strives with, and enlightens, all men; thus putting them into a salvable state: therefore, every human soul may be saved if it be not his own fault.

"XXVI. Jesus Christ has instituted, and commanded to be perpetuated, in His Church, two sacraments only:—1. BAPTISM, sprinkling, washing with, or immersion in, water, in the name of the holy and ever blessed Trinity, *as a sign* of the cleansing or regenerating influence of the Holy Spirit, by which influence a death unto sin and a new birth unto righteousness are produced: and 2. The EUCHARIST, or Lord's Supper, as commemorating the sacrificial death of Christ. And He instituted the first to be *once* only administered to the same person, for the above purpose, and as a *rite* of initiation into the visible Church: and the second, that by its *frequent* administration all believers may be kept in mind of the foundation on which their salvation is built, and receive grace to enable them to adorn the doctrine of God their Savior in all things.

"XXVII. The soul is *immaterial* and *immortal*, and can subsist independently of the body.

"XXVIII. There will be a *general resurrection* of the dead, both of the just and the unjust; when the souls of both shall be re-united to their respective bodies; both of which will be immortal and live eternally.

"XXIX. There will be a *general judgment*; after which all shall be punished or rewarded, according to the deeds done in the body; and the wicked shall be sent to hell, and the righteous taken to heaven.

"XXX. These states of rewards and punishments shall have *no end*, forasmuch as the time of trial or probation shall then be for ever terminated, and the succeeding state must necessarily be fixed and unalterable.

"XXXI. The origin of human salvation is found in the infinite philanthropy of God; and, on this principle, the *unconditional reprobation* of any soul is absolutely impossible.

"XXXII. God has *no secret will*, in reference to man, which is contrary to his revealed will,—as this would show Him to be an *insincere* being, professing benevolence to *all*, while He secretly purposed that that benevolence should be extended only to *a few*; a doctrine which appears blasphemous as it respects God, and subversive of all moral good as it regards man, and totally at variance with the infinite rectitude of the Divine nature."

It will be perceived by the attentive reader, that in one important item of his creed, he differs from the generally received opinion respecting the manner of stating and defending the Divinity of Jesus

Christ. This difference, however, it appears to us, is rather *verbal* than *substantial*, as both parties agree in believing in the real *God-head* of the second Person in the adorable Trinity, as well as in the incarnation, meritorious death and resurrection of the Lord Jesus Christ. Dr. Clarke thought, and we think very justly, that the proper Divinity of the Savior could be more easily vindicated against Socinian and Arian heresies, on the hypothesis which he adopted, and in the language with which he stated it, than it could be when stated in the language adopted by the generality of Trinitarians. Nor is he alone in this opinion. Wardlaw, an eminent Scotch divine, and Professor Stuart, of Andover, and some others we believe, have adopted the same views of the subject, without at all disturbing the harmony of their brethren, or of bringing upon themselves the anathemas of those from whom they had dissented. Why, therefore, Dr. Clarke should have been treated in the manner he has been by some of his opponents on this point, we cannot conceive, as certainly they cannot justly impeach his orthodoxy on this, or any other point of Christian doctrine.

Those who wish to see the arguments for and against this theory, may consult Dr. Clarke's note on Luke i, 35, and Mr. Watson's Institutes, under the article Divinity of Christ, Professor Stuart's Treatise on this subject, and Dr. Miller's answer. After all, however, we do not think it a point which ought to agitate the Christian Church, as neither believe the other to be guilty of heresy who differ in their views on this subject, and more especially when it is considered, as before observed, that the difference is more *verbally* than *substantially*.

We are very far from thinking it a sin to dissent from Dr. Clarke, or Mr. Wesley, or any other great man, though, certainly, much deference is due to them all, and to each in proportion to his conscientious diligence in the investigation of truth. The sentiments of Dr. Clarke on this point of doctrine were certainly known to Mr. Wesley for some time previously to that great man's death; and although he by no means adopted them, we have no account of his thinking any the less of this his worthy son in the Gospel, or of his ever rebuking him for holding them. Why then should his followers think it needful to treat with harshness him who most conscientiously presumed to differ from them, and from the man whom he esteemed and honored equal to any of his most devoted admirers?

It is from this view of the subject that, since we have been editor in the Methodist Book Concern, we have resisted every attempt to make this point of doctrine a subject of controversy in any of our periodicals, that the Church might not be troubled with a thriftless controversy. We have, without scruple, published both Mr. Wesley's, Dr. Clarke's, Mr. Watson's, Mr. Fletcher's, and Mr. Benson's opinions in reference to it, and we are willing that every reader should

read and form conclusions for himself, without molestation from us or any one else ; and we hope this liberal course will be still pursued by ourselves and all our successors, as we are convinced it is the better way to secure the peace and harmony of the body.

2. *Dr. Clarke's marriage with Miss Cooke.*

Miss Mary Cooke, the lady in question, was the eldest daughter of Mr. John Cooke, clothier, of Trowbridge, well educated, of a fine natural disposition, deep piety, and sound judgment. They had been acquainted for several years, and their attachment to each other was formed on the purest principles of reason and religion, and was consolidated with that affection which, where the natural dispositions are properly suited, will never permit the married life to be a burden ; but, on the contrary, the most powerful help to mental cultivation, and the growth of genuine piety. In such cases, love and affection will be infallibly ripened and mellowed into genuine *friendship*, esteem, respect, and reverence. The yoke of the conjugal life becomes, as its name imports, an *equal yoke* ; the husband and wife are both in the *harness*, and each party bears its proportional share of the burden of domestic life : and in such a case it may be most truly said, *The yoke is easy, and the burden is light.*

The connection between Mr. C. and Miss Cooke was too good and holy not to be opposed. Some of her friends supposed they should be degraded by her alliance with a *Methodist preacher*, but pretended to cover their unprincipled opposition with the veil, that one so delicately bred up would not be able to bear the troubles and privations of a Methodist preacher's life. These persons so prejudiced Mr. Wesley himself, that he threatened to put Mr. C. out of the connection if he married Miss C. without her mother's approbation !

Finding that Mr. W. was deceived by false representations, both Mr. C. and Miss Cooke laid before him a plain and full state of the case : he heard also the opposite party, who were at last reduced to acknowledge, that in this connection every thing was proper and Christian ; and all would be well, should the mother consent ; but if a marriage should take place *without* this, it would be a breach of the third commandment, and be a great cause of offence among the people who feared God. As to Mrs. C. herself, she grounded her opposition solely on the principle that her daughter would be exposed to destructive hardships in the itinerant life of a Methodist preacher ; acknowledging that she had no objection to Mr. C., whom, for his good sense and learning, she highly esteemed.

Mr. Wesley, like a tender parent, interposed his good offices to bring these matters to an accommodation ; made those who were called *Methodists* ashamed of the part they had taken in this business, and wrote a friendly letter to Mrs. C. The opposition, which had risen to a species of *persecution*, now began to relax ; and as the hostile party chose at least to sleep on their arms, after waiting about a year longer, Mr. Clarke and Miss Cooke were married in Trowbridge church, April 17, 1788, and in about a week afterward sailed to the Norman Islands. Few connections of this kind were ever more opposed ; and few, if any, were ever more happy. The steadiness of

the parties during this opposition, endeared them to each other : they believed that God had joined them together, and no storm or difficulty in life was able to put them asunder. If their principal opponents have acted a more consistent part, it is the better for themselves ; however, they have lived long enough to know that they meddled with what did not concern them ; and Mrs. Cooke, many years before her death, saw that she had been imposed on and deceived ; and that this marriage was one of the most happy in her family, in which there were some of the most respectable connections ;—one daughter having married that most excellent man, Joseph Butterworth, Esq., M. P., a pattern of practical Christianity, a true friend to the genuine Church of God, and a pillar in the state : and another was married to the Rev. Mr. Thomas, rector of Begelly, in South Wales, an amiable and truly pious man. Mr. Clarke's marriage was crowned with a numerous progeny, six sons, and six daughters ; of whom three sons and three daughters died young, and three sons and three daughters have arrived at mature age, and are most respectably and comfortably settled in life. I have judged it necessary to introduce these particulars here, though out of their chronological order, lest they should afterward disturb the thread of the narrative.'

3. *Suffers persecution in the Norman Isles, in 1786.*—Doctor Clarke was stationed in the Norman Isles, so called because they formerly belonged to Normandy, but were united to the British crown at the time of the conquest of England by William, duke of Normandy. During his labors here he suffered much persecution from various sources. The following account of his being beset by, and of his escape from a furious mob, is taken from his commentary on Luke iv, 30, which is there related of a missionary, but which, he tells us in his biography, happened to himself while in the island of Jersey :—

'A missionary, who had been sent to a *strange land* to proclaim the Gospel of the kingdom of God, and who had passed through many hardships, and was often in danger of losing his life, through the persecutions excited against him, came to a place where he had often before, at no small risk, preached Christ crucified. About fifty people, who had received good impressions from the word of God, assembled. He began his discourse ; and after he had preached about thirty minutes, an outrageous mob surrounded the house, armed with different instruments of death, and breathing the most sanguinary purposes. Some that were within shut to the door, and the missionary and his flock betook themselves to prayer. The mob assailed the house, and began to hurl stones against the walls, windows, and roof ; and in a short time almost every *tile* was destroyed, and the roof nearly uncovered ; and before they quitted the premises, *scarcely* left one square inch of glass in the *five* windows by which the house was enlightened. While this was going forward, a person came with a pistol to the window opposite to the place where the preacher stood, (who was then exhorting his flock to be steady, to resign themselves

to God, and trust in Him,) presented it at him and snapped it, but it only flashed in the pan! As the house was a wooden building, they began with crows and spades to undermine it, and take away its principal supports. The preacher then addressed his little flock to this effect:—"These outrageous people seek not *you*, but *me*: if *I* continue in the house they will soon pull it down, and we shall all be buried in the ruins; I will, therefore, in the name of God, go out to them, and you will be safe." He then went toward the door: the poor people got round him and entreated him not to venture out, as he might expect to be instantly massacred. He went calmly forward, opened the door, at which a whole volley of stones and dirt was that instant discharged, but he received no damage. The people were in crowds in all the space before the door, and filled the road for a considerable way, so that there was no room to pass or repass. As soon as the preacher made his appearance, the savages became instantly as silent and as still as night: he walked forward, and they divided to the right and to the left, leaving a passage of about four feet wide, for himself, and a young man who followed him, to walk in. He passed on through the whole crowd, not a soul of whom either lifted a hand or spoke one word, till he and his companion had gained the uttermost skirts of the mob! The narrator, who was present on the occasion, goes on to say:—"This was one of the most affecting spectacles I ever witnessed: an infuriated mob, without any visible cause, (for the preacher spoke not one word,) became in a moment as calm as lambs! They seemed struck with amazement bordering on stupefaction; they stared and stood speechless; and after they had fallen back to right and left to leave him a free passage, they were as motionless as statues! They assembled with the full purpose to destroy the man who came to show them the way of salvation; *but he, passing through the midst of them, went his way.* Was not the God of missionaries in this work? The next Lord's day the missionary went to the same place, and again proclaimed the Lamb of God, who taketh away the sin of the world!"

Take the following as another instance of his narrow escape from the *beasts* of the people:—

'The next Lord's day he went to the same place: the mob rose again, and when they began to make a tumult, he called on them to hear him for a few moments: those who appeared to have the most influence, grew silent and stilled the rest. He spoke to them to this effect: "I have never done any of you harm; my heartiest wish was, and is, to do you good. I could tell you many things by which you might grow wise unto salvation, would you but listen to them. Why do you persecute a man who never can be your enemy, and wishes to show that he is your friend? You cannot be *Christians*, who seek to destroy a man because he tells you the truth. But are you even *men*? Do you deserve that *name*? I am but an *individual*, and *unarmed*, and scores and hundreds of you join together to attack and destroy this *single, unarmed man*! Is not this to act like *cowards* and *assassins*? I am a *man* and a *Christian*. I fear you not as a *man*,—

I would not turn my back upon the best of you, and could probably put your chief under my feet. St. Paul, the apostle, was assailed in like manner by the heathens : they also were *dastards* and *cowards*. The Scripture does not call them *men*, but, according to the English translation, *certain lewd fellows of the baser sort*, or according to your own, which you better understand, *Les batteurs de pave—La canaille*. O shame on you, to come in multitudes to attack an inoffensive stranger in your island, who comes only to call you from wickedness to serve the living God, and to show you the way which will at last lead you to everlasting blessedness !” He paused ; there was a shout, *He is a clever fellow, he shall preach, and we will hear him !* They were as good as their word ; he proceeded without any farther hinderance from them, and *they* never after gave him any molestation !

The little preaching house being nearly destroyed, he, some Sabbaths afterward, attempted to preach *out of doors*. The *mob* having given up persecution, one of the *magistrates* of St. Aubin, whose name should be handed down to *everlasting fame*, took up the business, came to the place with a *mob of his own*, and the drummer of the regiment belonging to that place, pulled him down while he was at prayer, and delivered him into the hands of that *canaille* of which he was the head ; the drummer attended him out of the town *beating the rogue's march* on his drum, and beating *him* frequently with the drum sticks ; from whose strokes and other misusage he did not recover for some weeks. But he wearied out all his persecutors,—there were several who heard the word gladly ; and for their sakes he freely ventured himself till at last all opposition totally ceased.’

4. *No preacher should preach more than three times in the day.*—‘In a private meeting with some of the principal and senior preachers, which was held in Mr. W.’s study, to prepare matters for the conference, he proposed that a rule should be made that no preacher should preach thrice on the same day : Messrs. Mather, Pawson, Thompson, and others, said this would be impracticable ; as it was absolutely necessary, in most cases, that the preachers should preach thrice every Lord’s day, without which the places could not be supplied. Mr. W. replied, “It must be given up ; we shall lose our preachers by such excessive labor.” They answered, “We have all done so : and you even at a very advanced age have continued to do so.” “What I have done,” said he, “is out of the question ; my life and strength have been under an especial Providence ; beside, I know better than they how to preach without injuring myself ; and no man can preach thrice a day without killing himself sooner or later ; and the custom shall not be continued.” They pressed the point no farther, finding that he was determined ; but they deceived him after all, by altering the minute thus, when it went to the press :—“No preacher shall any more preach three times in the same day (to the same congregation.”) By which clause the minute was entirely neutralized. He who preaches the Gospel as he ought, must do it with his whole strength of body and soul, and he who undertakes a labor of this kind thrice every Lord’s day, will infallibly shorten his life by it. He who, instead of *preaching*, *talks* to the people, merely *speaks* about good things, or *tells* a religious story, will never injure himself by such an employment ; such a person does not *labor* in the word and doctrine, he tells

his tale, and as he preaches so his congregation believes, and sinners are left as he found them.'

5. *Dr. Clarke's notice of the French revolution, and the effects of preachers taking part in political disputes.*—'About this time the French revolution seemed to interest the whole of Europe. On the question of its expediency and legality, men were strangely divided. The high Tories considered it as a most atrocious rebellion; the Whigs, and those who leaned to a republican creed, considered it a most justifiable exertion of an enslaved nation to break its chains, and free itself from the most unprincipled despotism and abject slavery. The history of this mighty contest is well known. The nation succeeded, though opposed by all the powers of Europe; and many of its officers acquired such eminent degrees of military glory, as surpassed every thing of the kind since the days of the Grecian republics, and the times of the ancient Romans. But having defeated all its enemies, it became ambitious, and went through several forms of government: the mass of the people produced a *national assembly*,—this a *directory*,—this a *consular triumvirate*,—this a *dictator*,—this a *king of the French*,—this an *emperor*, who ruled for a considerable time with unlimited power and unexampled success; confounding the politics of the European states, and annihilating their armies.

At last Napoleon, the most accomplished general and potentate which modern times have produced, by an ill-judged winter campaign against Russia, had an immense army destroyed by the frost, himself barely escaping from the enemy; after which his good fortune seemed generally to forsake him; till at last, when on the eve of victory, at the famous battle of Waterloo, by one of those chances of war, to which many little men owe their consequent greatness, and great men their downfall, he was defeated, and having thrown himself on the generosity of the British, he was sent a prisoner to the rock of St. Helena, where, by confinement, and ungenerous treatment, he became a prey to disease and death.

On the merits of this revolution, in all the states through which it passed, the British nation was itself greatly divided. Even religious people caught the general mania, greatly accelerated by the publications of Thomas Paine, particularly his *Rights of Man*, insomuch that the pulpits of all parties resounded with the *pro* and *con* politics of the day, to the utter neglect of the pastoral duty; so that "the hungry sheep looked up and were not fed."

It was the lot of Mr. Clarke to be associated at this time with two eminent men, who unfortunately took opposite sides of this great political question; one pleading for the lowest republicanism, while the other exhausted himself in maintaining the divine right of kings and regular governments to do what might seem right in their own eyes, the people at large having nothing to do with the laws but to obey them. His soul was grieved at this state of things; but he went calmly on his way, preaching Christ crucified for the redemption of a lost world; and though his abilities were greatly inferior to those of his colleagues, his congregations were equal to theirs, and his word more abundantly useful. Political preachers neither convert souls nor build up believers on their most holy faith: one may pique himself on his *loyalty*, the other on his *liberality* and *popular notions of govern-*

ment; but in the sight of the great Head of the Church, the first is a *sounding brass*, the second a *tinkling cymbal*.

Arcades ambo

Et cantare pares, et respondere parati.

Both stubborn statesmen, both with skill inspired,
To scold or bluster as their cause required.

When preachers of the Gospel become parties in *party politics*, religion mourns, the Church is unedified, and political disputes agitate even the faithful of the land. Such preachers, no matter which side they take, are no longer the messengers of glad tidings, but the seedsmen of confusion, and wasters of the heritage of Christ. Though Mr. Clarke had fully made up his mind on the politics of the day, and never swerved from his whig principles, yet in the pulpit there was nothing heard from him but Christ crucified, and the salvation procured by his blood.'

6. *Narrowly escapes shipwreck.* The following incidents are detailed in a letter which Dr. Clarke sent to Miss Cooke, previously to his marriage:—

'Wednesday night I could not rest well, notwithstanding my former fatigue; my busy spirit foreboding something to which I could not give a name, kept all the avenues of my senses unlocked. I got up, and after having taken a little breakfast, I was summoned to the pier to sail for Guernsey. I set off, accompanied by some friends who came to escort me to the port, where I found the vessel waiting *only for me*. Truly it blew a hurricane; but the captain was *determined* to sail. We were badly manned before, but now it was much worse, as one of our sailors having got ten shillings, was determined not to stir till he had drunk it *out*. We loosed out from the pier-head, and got under sail: but although we had two reefs in our mainsail, the sea ran so high, and the wind was so boisterous, we soon found our vessel had more canvass than she could live under: we were in consequence thereof obliged to *lie to*, that we might take down our *weather jib sheet*, and put a small one in its place. I had taken a stand at the bulk-head, from whence I had the opportunity of seeing every thing around me. And what think you I saw clearest? Why, the awful aspect of death impressed on every thing. A sensation, *unusual* to me, sunk my soul as to the centre of the earth, or bottom of the abyss. "Alas! thought I, and am I indeed afraid of death? Is *this* the issue of matters with me? Lord Jesus, into thy hands I commit my spirit! on the infinite merit of thy blood I rest my soul!" *Immediately* all was calm: and *this* enabled me to take a full look at death, who was shortly to pass by in *dreadful port*. The sailors being unhandy, the *weather jib sheet* was long in *setting*, and the vessel during the time was wearing toward a range of dreadful rocks. The sea continuing to run high, and the wind blowing fiercely, brought us so much in *leeway*, that the vessel would not answer the helm, but drove among the rocks. In a few moments all was *commotion! exertion! and despair!* and a cry more dreadful than that of fire at midnight issued from all quarters, "Cut away the boat! get ready the boat! the vessel is lost! the vessel is lost!" The people on the pier (for we were

not far distant from it) seeing our danger, and believing our shipwreck inevitable, got out a boat with four strong men to try to save the lives of the passengers and sailors. At this solemn crisis, *fell, pallid despair*, had *miscreated* every face:—with the utmost safety I believe I may aver, scarcely a particle of *courage* or *equanimity* remained in any, save in a captain of regulars and your A. C. Through the grace of God my soul was quite *unmoved*: I waited, like the captain, to meet my fate with firmness: nor did my countenance or actions betray any anxiety or carking care. In the moment, when a dreadful rock within two or three yards of our *lee bow* gave us every thing to dread, and took away the last grain of hope, God, who sits above the water floods, by an unseen arm hove the vessel to *leeward*: she past the rock as within a hair's breadth, answered once more her helm, and from the lip of eternity we escaped into the pier! O Lord God! how marvellous are thy doings in the earth! and how dost thou manifest thy wonders in the mighty waters!

“The sea has *now* confess'd thy power,
And given me back to thy command;
It could not, Lord, my life devour,
Safe in the hollow of thy hand.”

I cannot help saying something here by way of eulogium on the brave military captain. His great presence of mind, his action, and his courage, showed him to be a *great man*: and had he vital religion, I am persuaded a greater (in his profession) perhaps Europe could not boast of. His name is Hanfield, I think of the twenty-second regiment. I must say, it was nothing to *my honor*, that I stood in the trying time with *courage*: it was the grace of Christ, and that *only*, which enabled me to turn my eyes undaunted on the tomb, the *watery* tomb. To God, only wise and gracious, be the eternal glory ascribed through Christ Jesus! Amen.

Perhaps you will be surprised at what follows. Though we but a few moments before escaped destruction, yet the desperate captain of the vessel would go out again! I thought, “Seeing God has saved my life from going down into the pit, it would be tempting his providence to go out again with them; I will, therefore, take a boat and go immediately to shore.” But I again thought, “Will it not reflect dishonour on the religion I profess, and the sacred character I bear? If all go out again, and I stay behind, will it not be reported the Methodist preacher was afraid of death; his boasted spiritual evidences of salvation did not free him from its power? ’Tis granted it may be so: in the name of Jesus, I will once more venture!” Perhaps my dear M. may be induced to say, “The reasoning was absurd, and the action condemnable.” Well, be it so: but out I went, and what I suffered during the passage, my pen cannot describe. Every minute, and sometimes oftener, the sea washed over the vessel; the violent agitation made me sick, almost unto death; and vomiting till the blood came was but a part of what I suffered:—but of this dreary tale I shall say no more.

7. *His thirst for knowledge, and his manner of pursuing after it.*—By a rash vow which he made in consequence of being improperly reproved by one of his colleagues, Dr. Clarke had remitted his studies,

more especially the Greek and Latin languages, for about four years. Being, however, convinced that such a vow, made under such circumstances, should be rather broken than kept, he commenced his studies again with renewed ardor; and the following is his account of the manner in which he pursued them :—

‘ Being now cut off from all his religious and literary acquaintances, and having little or no travelling, except occasionally going from island to island, he began seriously to enter on the cultivation of his mind. His Greek and Latin had been long comparatively neglected, and his first care was to take up his grammars and commence his studies *de novo*. When he had re-committed to memory the necessary paradigms of the Greek verbs, he then took up the first volume of *Grabe's* edition of the *Septuagint*, which was taken from the Codex's Alexandrinus, deposited in the British museum; a MS. in unical characters, probably of the fourth century, and which formerly belonged to the patriarchal Church of Alexandria, and was sent a present from Cyril Lucaris, patriarch of Constantinople, to Charles II., by Sir Thomas Roe, then the British ambassador at the Porte. When he began this study, he found he had nearly every thing to learn; having almost entirely, through long disuse, forgotten his Greek, though at school he had read a part of the Greek Testament, and most of those works of *Lucian*, which are usually read in schools.

The reason why he took up the *Septuagint*, was chiefly to see how it differed from the *Hebrew text*, of which he had gained considerable knowledge, by the Hebrew studies already mentioned. After a little severe fagging, he conquered the principal difficulties, and found this study not only pleasing, but profitable. In many respects he observed that the *Septuagint* cast much light on the Hebrew text; and plainly saw, that without the help of this ancient version, it would have been nearly impossible to have gained any proper knowledge of the Hebrew Bible; the Hebrew language being all lost, except what remains in the Pentateuch, prophetic writings, and some of the historical books of the Bible. For the *whole* of the Old Testament is not in Hebrew, several parts both of *Ezra* and *Daniel* being in the Chaldee language, beside one verse in the Prophet Jeremiah, x, 11. The *Septuagint* version being made in a time in which the Hebrew was vernacular, about two hundred and eighty-five years before Christ, and in which the Greek language was well known to the learned among the Jews; the translators of this version had advantages which we do not now possess, and which can never again be possessed by man; we must have recourse to them for the meaning of a multitude of Hebrew words which we can have in no other way. And as to the outcry against this version, it appears to be made by those who do not understand the question, and are but slenderly acquainted with the circumstances of the case. The many readings in this version which are not now found in the Hebrew text, we should be cautious how we charge as forgeries: the translators most probably followed copies much more correct than those now extant, and which contained those readings which we now charge on the *Septuagint*, as arbitrary variations from the Hebrew verity. Indeed, several of these very readings

have been confirmed by the collations of Hebrew MSS., made by Dr. Kennicott, at home, and *De Rossi*, abroad.

He continued these studies till he had read the Septuagint through to the end of the Psalms; generally noting down the most important differences between this version and the Hebrew text, and entered them in the margin of a 4to. Bible in three vols., which was afterward unfortunately lost. At this time his stock of books was very small, and having no living teacher, he laboured under many disadvantages. But when, in the course of his changing for the alternate supply of the societies in the islands, he visited the island of Jersey, he had much assistance from the public library in St. Heliers. This contained a large collection of excellent books, which was bequeathed for the use of the public by the Rev. Philip Falle, one of the ministers of the island, and its most correct historian. Here, for the first time, he had the use of a *Polyglot Bible*, that of Bishop Walton. The *Prolegomena* to the first volume he carefully studied, and from the account contained there of the *ancient versions*, particularly the *oriental*, he soon discovered that some acquaintance with these, especially the *Syriac* and *Chaldee*, would be of great use to him in his Biblical researches.

With the history and importance of the *Septuagint* version he was pretty well acquainted; and also with those of the *Vulgate*. Dean *Prideaux's Connections* had given him an accurate view of the *Chaldee* version, or *Targums* of *Onkelos* on the LAW, and *Jonathan Ben Uzziel* on the PROPHETS. To read the *Samaritan Pentateuch*, he had only to learn the Samaritan alphabet: the Hebrew text and the Samaritan being exactly the same as to *language*, though the latter preserves a much fuller account of the different transactions recorded by Moses; writes the words more fully, giving the *essential vowels*, which in multitudes of places are supplied in the Hebrew text only by the *Masoretic points*; and beside, this text contains many important variations in the *chronology*. The Samaritan *version*, which was made from this, is in the same character, contains the same matter, but is in a different dialect, not to say language. It is *Chaldee* in its basis, with the admixture of many words, supposed to be of *Cuthic* origin.

Having met with a copy of Walton's *Introductio ad Linguas Orientales*, he applied himself closely to the study of the Syriac, as far as it is treated of in that little manual; and translated and wrote out the whole into English, which he afterward enlarged much from the *Schola Syriaca* of Professor *Leusden*. By the time he had finished this work, he found himself capable of consulting any text in the Syriac version; and thus the use of the *Polyglot* became much more extensive to him; and all the time that he could spare from the more immediate duties of his office, he spent in the public library, reading and collating the original texts in the Polyglot, particularly the *Hebrew*, *Samaritan*, *Chaldee*, *Syriac*, *Vulgate*, and *Septuagint*. The *Arabic*, *Persian*, and *Ethiopic*, he did not attempt—despairing to make any improvement in those languages without a preceptor. A circumstance here deserves to be noticed, which to him appeared a particular interference of Divine Providence; of it the reader will form his own estimate. Knowing that he could not always enjoy the benefit of the Polyglot in the public library, he began earnestly to wish to have a

copy of his own : but *three pounds per quarter*, and his *food*, which was the whole of his income as a preacher, could ill supply any sum for the purchase of books. Believing that it was the will of God that he should cultivate his mind in Biblical knowledge, both on his own account, and on that of the people to whom he ministered ; and believing that to him the original texts were necessary for this purpose ; and finding that he could not hope to possess money sufficient to make such a purchase, he thought, that in the course of God's providence, he would furnish him with this precious gift. He acquired a strong confidence that by some means or other he should get a Polyglot. One morning a preacher's wife who lodged in the same family said, " Mr. C., I had a strange dream last night." " What was it, Mrs. D. ?" said he. " Why, I dreamed that some person, I know not who, had made you a present of a Polyglot Bible." He answered, " That I shall get a Polyglot soon, I have no doubt, but how, or by whom, I know not." In the course of a day or two he received a letter containing a bank note of 10*l.* from a person from whom he never expected any thing of the kind : he immediately exclaimed, *Here is the Polyglot!* He laid by the cash, wrote to a friend in London, who procured him a tolerable good copy of Walton's *Polyglot*, the price exactly 10*l.*

The reader will not have forgotten the most remarkable circumstance of his obtaining the money by which he purchased a *Hebrew grammar*. These two providential circumstances were the only foundation of all the knowledge he afterward acquired, either in oriental learning or Biblical literature. In obtaining both these works he saw the hand of God, and this became a powerful inducement to him to give all diligence to acquire and fidelity to use that knowledge which came to him through means utterly out of his own reach, and so distinctly marked to his apprehension by the especial providence of God. He continued in the Norman islands three years, laboring incessantly for the good of the people who heard him, though by the abundance of his labors, and intense study, he greatly impaired his health.'

8. *Enters as a student in Trinity College, Dublin.*—Shortly after Mr. Clarke came to Dublin, he entered himself a medical student in Trinity College, and attended several courses of lectures ; one on the *institutes of medicine*, by Dr. Dickison, regius physician ; one on *anatomy*, by Dr. Cleghorn ; and one on *chemistry*, by Dr. R. Perceval. From these studies, aided by his own sedulous application, he obtained a sufficiency of medical knowledge to serve his own large family in all common cases, and to keep, what he ever considered the bane of families, all apothecaries from his door. When he thought that skill superior to his own was wanted, he employed some respectable physician ; and always kept and prepared the medicines necessary for domestic use. His attendance on Dr. Perceval's lectures brought on an intimacy between him and that excellent man and eminent physician, which has been unbroken for many years, and still flourishes with high respect on both sides.'

9. *In 1795 commences his studies preparatory to his Commentary.*—It was in this place, and at this time, that he more particularly employed himself in writing notes for a commentary on the Old and New Testaments. To enable him to do so with greater ability, correctness,

and satisfaction to himself, he began the *critical* reading of the original texts; and first, literally translated every verse of the Old and New Testaments from their originals, marking all the various readings, and comparing them with our present authorized version. He also diligently pursued his oriental studies, in order to his better understanding and explaining not only eastern customs and metaphors, but to enable him to obtain a clearer insight into the spirit of oriental poetry and diction; all which information he knew to be highly important to any one who should undertake to write a commentary on the sacred Scriptures.

Here, properly speaking, Mr. C. commenced that life of literary labor which ultimately produced such numerous and important results; though it required the progress of years to bring them to a state of maturity. He however never permitted his literary work to interfere with his ministerial labors, which were of no ordinary importance; for, beside the duties belonging to a superintendent, he had the charge of visiting the infirm, the sick, and the dying; and in conjunction with his colleagues, to preach in all the different chapels in the widely extended circuit, which at that period of time stretched east and west from Woolwich to Twickenham, and north and south from Totenham to Dorking. Thus his walks were long, and his preaching, as well as other religious duties, frequent on the Sabbath and on the week days. It was his constant practice to keep a journal of all the texts he preached on, and all the places he preached at, in the regular chronological order of the days of the month, years, &c. On computing from this journal the distances of the respective places, and the number of times he preached, it is found that he had walked, during the three years he remained in London, in the mere duty of preaching, upward of *seven thousand miles*; for he invariably performed these journeys on foot, except to Dorking; and, for the most part, he was accompanied by his old and attached friend, the late John Buttriss, Esq., of Spitalfields; and, with few exceptions, the two friends always returned home together after the preaching; indeed, so inseparable were these companions in all their walks on these occasions, and so remarkably dissimilar were they in their respective sizes, that they obtained the epithets of *Robin Hood* and *Little John*.*

10. *His translation of the New Testament.*—‘Though the preachings of Mr. Clarke were at this time many, and his other duties extensive, yet by a strict redemption of time, he found leisure to prosecute his studies; and on May the 28th, of this year, he finished an entirely new translation of the New Testament from the Greek, which he had begun June 10th of the year preceding.

This translation was made very carefully, and was illustrated with critical notes, explanatory of the reasons why he either deviated from the received original text, or varied from the authorized translation.* Thus duty and study went hand in hand, and time was bought up in order to improve himself, that he might be the better enabled to benefit others.’

* This translation has, since the doctor's death, been destroyed, in consequence of his often repeated wish to that effect, as he considered it not sufficiently perfect to meet the eye of criticism.

11. *His early hours devoted to study.*—‘It must ever be kept in mind, that Mr. Clarke was, from his youth, an extremely early riser, seldom remaining in bed after *four o'clock* in the morning. Thus he not only availed himself of a considerable portion of the time which many persons consume in sleep, but also of that elasticity of thought which the mind possesses after the rest of sleep, as well as that collectedness of ideas and freshness of feelings, which as yet the events of the day have not disturbed. He not only gained time by this system of early rising; but he saved time by rarely accepting any invitations to dinner parties: when he did dine from home, he was almost invariably accompanied by Mrs. Clarke, and they returned home as soon afterward as possible: as neither of them ever took tea, nor any substitute for it, this was their apology for shortening their visits.—With a few particular friends, with whom Mr. and Mrs. Butterworth were always associated, he was extremely intimate, and an interchange of social hospitalities frequently concluded the labors of a long day devoted to severe study. With these few families it was their custom to sup soon after eight o'clock, after preaching, and they again with him in rotation at the same hour; and when the business of the day was over, his naturally cheerful and social spirit expanded into unrestrained and friendly conversation, enlivened by accounts of former times, and striking and interesting events. Such intercourse tended to keep alive the cheerfulness of his disposition, and invigorated the spirit.’

12. *The nucleus of his library.*—‘During the three years Mr. Clarke remained in London, he was, by his excessive application and various labors, acquiring extensive information, and also forming the nucleus of a library, which was, in subsequent years, second to few private collections in the kingdom. He possessed an accurate knowledge of books, and was skilful in his selection of them; often acquiring great literary curiosities by promptitude in seeking them directly he understood they were to be met with; few book stalls could be passed by him without at least a partial examination. Already he was pretty much known among the London booksellers, and was sure to have their respective catalogues forwarded to him directly on their publication: he lost no time in going over them, marking such as he was solicitous of possessing. On the publication of the catalogue of the library of the Rev. Mr. Fell, principal of the dissenting college at Hackney, Mr. Clarke observed advertised “*A black-letter Bible.*”—The day fixed for the sale happening to be on what was termed among the Methodists a quarterly meeting day, which is a time appointed by that body for the adjustment of their accounts, &c, &c, and which required his personal attendance during the very hours of sale; he therefore desired his friend and bookseller, Mr. William Baynes, to attend the auction, and purchase for him “*the black-letter Bible*, if it went for any thing in reason:” he did so, the book was put up, and Baynes had only one competitor, and on a trifling advance on a moderate last bid, it was knocked down to the bookseller. On inquiry, Mr. Baynes found that his opponent was by trade a gold beater, and that he had bid for the book merely on account of the skins on which it was written, and as soon as he had gone to the extent of their value for the purposes of his calling, he had given up the contest; hence the trifling advance secured its higher destiny and better fate.’

13. *His account of a copy of Wickliff's Bible above mentioned.*—This Bible, the first translation into the English language, and evidently, from the orthography and diction, the oldest copy of that translation, was once the property of *Thomas a' Woodstock*, youngest son of Edward III., king of England, and brother to *Edward the Black Prince*, and *John of Gaunt*. *Thomas a' Woodstock* was born A. D. 1355, and was supposed to have been smothered between two beds ; or, others say, causelessly beheaded at Calais, Sept. 8, 1397, in the forty-second year of his age, by *Thomas Mowbray*, earl marshal of England, at the instance of his nephew, King Richard II. His arms appear on the shield at the top of the first page, and are the same as those on his monument in Westminster Abbey. In many respects the language of this MS. is older than that found in most of those copies which go under the name of *John Wickliff*. This MS. was once in the possession of the celebrated Dr. *John Hunter*. It was found in a most shattered condition, and from the hay and bits of mortar that were in it, leads to this most natural conclusion, that it had been hid, probably during the *Maryan persecution*, in stacks of hay, and at other times built up in walls, and not unfrequently, it would appear, that it had been secreted under ground, as was evidenced from the decayed state of many of its pages, especially the early ones.

(Signed)

'ADAM CLARKE.'

14. *His manner of preserving MSS.*—'But these parts of pages have been most carefully restored by the neat and diligent hand of Mr. Clarke, the *writing* itself being only in the first page affected, and all the rest he has curiously and carefully mended with parchment, which he has stained to the color of the MS. itself. For this neatness, in reference to books, he was always remarkable ; if it were possible to restore a tattered leaf, shreds of paper stained to the shade of the original were sure to be immediately applied to preserve what was left ; and many of his female friends contributed to him of their stout, old-fashioned silks, with which he inlaid defective oriental MS. covers, or pasted down the backs, not trusting into the hands of bookbinders what they might easily injure, but could never restore ; beside, many of such MSS. would not have admitted of the English mode of binding, and could only effectually be done in the very mode he adopted.'

15. *Difficulties in his literary pursuits overcome.*—'When he first began to entertain an idea of writing notes for a commentary on the Old and New Testaments, though he had long studied oriental literature, yet, when he came to bring forth his knowledge in the form of criticisms on the word of God, he required the ablest consulting authority, and he had no good Arabic dictionary. It was utterly impossible for him to get on without one, so he wrote to his bookseller to procure for him "*Meninski's Thesaurus*," if it were possible to obtain it. The reply was, "One copy had the day before been sold at a public sale, to a brother in the trade, for thirty pounds ; that he had been to see what he would let it go for, and he demanded forty guineas, saying he could make even more of it ; but he would keep it forty-eight hours for the answer." The bookseller knew he could not treat, with Mr. Clarke's small means, for such a sum, without first writing to him, to know if he could pay for the book : Mr. C. immediately wrote to a

friend, requesting to "borrow that sum for three months;" telling him, that "without the Thesaurus he was utterly at a stand in the prosecution of his studies and projected commentary, and that his income should faithfully discharge his kindness at the end of three months."—At the same time he instructed his bookseller to call on Mr. — for the money. The following day but one, how was he confounded to receive a letter from his friend, stating "the seriousness of the sum required for the book;"—expatiating on "the little knowledge he had of the value of money;"—many instructions "to confine his wishes and wants to his circumstances;"—and finally the letter concluded by saying, that "under all considerations he had and must refuse to lend the money." What was to be done? Another copy of Meninski's Thesaurus might not soon again be in the market, and Mr. Clarke was utterly at a stand without it. Thus circumstanced, he determined to ask his friend, Mr. Ewer, of Bristol, to lend him the necessary sum; and he called upon him, and said, "Mr. Ewer, I want to borrow from you forty pounds for three months, at the end of which I will repay you; will you lend me that sum?" To which his kind friend replied, "Yes, Mr. Clarke, twenty times that sum for twenty times as long if you wish it: you may have it to-day." He accepted the loan, enclosed it to the bookseller, who procured with it Meninski; which was his constant study companion throughout life, and without which he could not have gone on with his commentary notes. It need scarcely be added that the forty pounds was duly returned at the end of the three months; and ever did he value him who was the friend in need.

16. *Organizes a Philological Society.*—It was not possible for Mr. Clarke to remain long inactive in either gaining or endeavoring to diffuse useful knowledge; and though his various duties occupied the chief part of his time and attention, yet he sought out and found opportunities of cultivating literature, and science in general: but in order to embody, and give consistency to his views and feelings, we find him shortly after his arrival in Liverpool projecting and forming a society for literary and scientific purposes; for which he drew up rules, and organized its constitution. This society was instituted at Liverpool, December 18th, 1801, and it put forth a printed copy of rules, under the title of "*Rules of the Philological Society.*" To these rules of the Philological Society succeeded a printed list of questions to be considered by the different members of which it was formed, all important to the cause of science and general literature. It is well known that both the rules and questions, as well as the introductory address, were the suggestions and drawing up of Mr. Clarke, he having been unanimously chosen its president. This society produced many very excellent papers, and excited a considerable inquiry into scientific knowledge and useful philosophy.

17. *An illustration of his literary acquirements in determining the unknown inscription on the stone to be ancient Coptic.*—In a letter dated London, April 4, 1804, addressed to his wife, he goes on to say:—"I have been very little out since I came here; but through the medium of Mr. Baynes, I have had an interview with the secretary to the Royal Society of Antiquarians, who informed me that they had just received from Egypt a curious stone, with a threefold inscription; one hieroglyphics, the other Greek, and the third utterly unknown. He offered

to take me to the society's apartments in Somerset house, and show it to me. "All," he continued, "of the literati of the metropolis have been to see it, several members of the Asiatic Society, the famous Sanscreeet-scholar, Charles Wilkins, F.R.S., &c, &c, and not one of them can find out the *matter* of the stone, nor the third inscription. Sir, it pours contempt upon all modern learning, and is a language that has been utterly lost. As the Greek inscription shows that it relates to the deification of one of the *Ptolemies*, it is evidently several hundred years older than the Christian era: however, if you choose, sir, you shall have the privilege of seeing it." He seemed to treat me with such a more than *quantum sufficit* of hateur, that I really did not wish to lay myself under so much obligation: however, I endeavored to thank him in the best manner I could. He then said, "If you are conversant in Greek, I can repeat part of the last lines of the Greek inscription to you." I bowed and said nothing. He then began, and interpreted as he went on. Among many things, he said, "The stone is so hard, that no instrument we have could cut it; and the inscription itself points this out, for the decree is, that it should be cut on a hard stone." *A. C.*—Sir, I do not think, whatever quality the stone may be of, that *σχεπεος* here signifies *hard*; its ideal and proper meaning is *firm*, and it probably refers to the local *establishment* of the stone: it means to be *set up firmly* in an obvious place. He was not willing to give up his own opinion; but he would not maintain it: the interview ended.

On Saturday morning I called on Mr. Baynes, and found the doctor had been there again inquiring for me, and wishing me to meet him there at twelve o'clock, and he would take me in a coach to Somerset house. I appeared indifferent about it; however, Mr. B. and Mr. N. pressed me so much to accept the offer, for they wished to have a peep also, that I consented to go.

The doctor came precisely at the appointed time, and behaved himself with less stiffness; we entered the coach, and drove forward; the conversation was chiefly about the "stone and its indescribable inscription, with the contempt which it poured on the learning of the most learned," &c, &c. He talked also about Persian, and "assured me that we had derived many English words from it," and mentioned some. I mentioned others. I soon had the ground to myself. Arrived at Somerset house, we entered, and I was led to the apartment where the stone was. *Doctor.*—"Here is this curious and ancient stone, which Sir Sidney Smith took from General Menou, and which he valued so much that the French government endeavored to make the restoration of it one part of the definitive treaty." I had only begun to look at the stone when the member who is employed in making out the Greek inscription came in, I suppose by appointment. I viewed it silently for some time. *Doctor.*—Well, sir, what do you think of it? *A. C.*—Why, sir, it is certainly very curious. *Doctor.*—What do you think the stone is? Some suppose it to be porphyry, others granite; but none are agreed. *A. C.*—Why, sir, it is neither porphyry nor granite; it is basalt. *Doctor.*—Basalt, think you? *A. C.*—Yes, sir, I am certain it is nothing but basalt, interspersed with mica and quartz. I pledge myself it will strike fire with flint. This produced some conversation, in which the other gentleman took

a part; at last my opinion became current. I then measured the stone, and the doctor, finding I was doing it *secundem artem*, was glad to take down the dimensions. Then the "unknown inscription" came into review. *A. C.*—This inscription is *Coptic*, and differs only from the printed *Coptic*, in Wilkins' Testament, as printed Persian does from manuscript. Dr. Woide's Coptic Grammar was brought out of the library, and I *demonstrated* my position. Thus in a few minutes was delivered into their hands a key by which the whole may be easily made out.'

18. *Testimonies to his literary merit.*—About this time the *Eclectic Review* made its appearance; and the following letters from Mr. Samuel Greatheed, one of its chief managers, show the high estimation in which Dr. Clarke was held by the literary gentlemen who conducted that work:—

London, Oct. 6, 1804.

'DEAR SIR,—With a copy of the prospectus of the *Eclectic Review*, I have to address to you my earnest request that you will exert your literary attainments for the assistance of this benevolent and important undertaking. Though I have not enjoyed the privilege of a personal acquaintance with you, I am not a stranger to the laudable assiduity with which you have applied yourself to literary pursuits; and I understand that *Hebrew*, and other oriental languages, which are highly useful to Biblical criticism, have especially engaged your attention. Your help as a reviewer in this department, or in any other which may be agreeable to you, is entreated. Favor me with an early reply, and I will transmit to you a copy of the rules proposed for the private conduct of the reviewer, together with such books as have been selected, or may be pointed out by you from those which have been published within the present year. Hints for the improvement of the annexed prospectus, which you may suggest for the advantage of this undertaking, will be very acceptable. I am, dear sir, with great esteem, your obedient servant,

SAMUEL GREATHEED.'

From the Same.

London, October 12, 1804.

'DEAR SIR,—Accept my thanks for your favor of the 9th, with the remarks on the prospectus. Several of them have been adopted in a large number of copies now printed. I have seriously attended to the difficulties which you have stated, against taking a part regularly in the execution of the task which has devolved upon a few of us; but I trust you will be able to surmount them. Our pressure for time is extreme, and I have ventured to send you Mr. Sharp's two recent publications, and a small *Hebrew* grammar, of which only the introduction is new; and as it contains the best examples of the paradigms, and is most commonly used in dissenting academies, it is worthy of notice. I know not your judgment on the *Hebrew points*, but you are well aware that much may be said on both sides of the subject. You will greatly oblige me by your remarks on Mr. Sharp's *Hebrew tracts*, or at least upon one of them in the course of the month, in order that we may insert them in our first number. Relying on your zeal in this Biblical department, I remain your obliged servant,

'SAMUEL GREATHEED.'

From the Same.

Newport-Pagnell, Nov. 7, 1804.

‘MY DEAR SIR,—It has given me some uneasiness not earlier to have been able to acknowledge your very acceptable letters of the 24th and 27th of October, and to thank you for the valuable reviews accompanying the latter, all of which were duly forwarded to me from town. Instead, however, of occupying you with a detail of my hinderances, I rely on your candor to give me credit for an earnest wish to have obviated them had it been practicable.

Every instance of your zeal for the important work in which we are engaged, demands my cordial thanks, and none more than the exertion of your talents to render the work respectable by your review of Sir William Jones’ grammar, which will appear in the first number. Our printer will get the *Persian* set up at another house where they are competent to the business, and the sheet shall be sent to you by post for your revision, to guard against mistakes in a business in which we are ignorant. I likewise beg the favor of you, as early as convenient, to attend to what relates to *Persian* literature in *Lord Teignmouth’s Life of Sir William Jones*: any remarks that occur to you in perusing the work will be acceptable, though we would not trouble you to draw up a finished review, another person having undertaken it. It will depend upon the materials that may be ready, whether your reviews of the *Greek* and *Hebrew* grammar are inserted in the first or following number; if all were put in at once, our readers might, perhaps, join with your own complaints, and cry out, *Ne quid nimis*.

I have not had time to examine the force of Mr. Sharp’s arguments on the *Greek* articles: if you think the ground not tenable, it may be better for us not to occupy it: thank God, the proofs of our Lord’s Divinity do not rest upon such points. On you we rely for eastern criticisms, and these may perhaps occupy as much of your time as you can comfortably afford us. As we propose an article of correspondence on literary subjects, I should think your list of passages in the *Zendavesta*, if not too extensive, very proper for that department. I have a list of all the translations of the Bible in the *duke of Wirtemberg’s* library for the first number: if you prepare such a paper, it may be introduced in the second. If we had many friends as zealous as yourself, we should not fear for our final success: our aim is to do good and to serve the cause of religion. Forget not the need of yours sincerely,

SAMUEL GREATHEED.’

From the Same.

Newport-Pagnell Nov. 17, 1804.

‘MY DEAR SIR,—I have been carefully revising your account of the *Persian* grammar, and though I have found very little that could be omitted or much abridged, I have ventured to make some transpositions and verbal alterations, which I judged for the better; wishing that so accurate a piece of criticism should be, even in minor points of style, as complete as possible. I hope you have received “*Lord Teignmouth’s Biography of Sir William Jones*,” and that you will favour us with your remarks upon it at your earliest convenience, as our respected friend wishes to complete his review of the work, for

the second number. Your account of the *Greek* and *Hebrew* grammars will be inserted in succession. Haste obliges me to close abruptly. Yours sincerely,
SAMUEL GREATHED.

This article has lengthened out so much on our hands that we must postpone any farther extracts or remarks until our next number. In the meantime we hope those of our readers who have not yet read the work will procure it, and examine it for themselves.

CHURCH PROPERTY IN THE M. E. CHURCH.

IN order to understand the economy of Methodism, it is necessary to trace it to its source. When Mr. Wesley commenced preaching, he had no intention of forming separate societies, of building houses of worship, and of establishing a regular ministry; and had his views and wishes of reviving pure religion in the established Church of England been seconded by the clergy of that Church, as they ought to have been, in all probability Methodism, as a distinct sect, would never have existed; but instead of adopting this wise conduct, they treated him with scorn, repulsed him from their pulpits, and this compelled him either to cease preaching the Gospel altogether, which he dare not do, or to seek for other places to discharge his high duties, as a minister of Jesus Christ. When first forbidden the use of the churches, he went into the fields, where he proclaimed the glad tidings of the Gospel to the thousands who flocked to hear him, and who anxiously inquired what this 'new doctrine meant.' The consequence was that multitudes of sinners of all sorts, being awakened to a sense of their sinfulness and danger, inquired what they should do to be saved. To those he gave his counsel; and that he might do it more conveniently, he appointed a time and place when and where he might meet them altogether. Hence the foundation of *societies*. As their number continually increased, private rooms would not accommodate them, much less the multitudes who flocked from every quarter to hear the word preached. These circumstances, all arising out of the course of events, without any previously devised plan of Mr. Wesley, led to the building of separate houses of worship.

As these houses were begun and built for the accommodation of Mr. Wesley and the people who attended upon his ministrations, they were secured to trustees in trust for his use, as a minister of the Gospel, and the pulpits were therefore under his immediate control. They were not only erected for the accommodation of him and his societies, but the money to defray the expense of building them was collected through his exertions. In consequence of this the use of the houses was secured to Mr. Wesley, in the trust deeds, and to his legal representatives, for the purposes specified in said deeds. And for the purpose of ascertaining who were his legal representatives and heirs, he enrolled in the king's high court of chancery a 'Deed of Declaration,' defining what was meant by the 'yearly conference of the people called Methodists.' The right which Mr. Wesley held in the chapels thus built, will be more fully seen in the following preamble to the 'Deed of Declaration':—

'Whereas divers buildings, commonly called chapels, with a messuage and dwelling house, or other appurtenances, to each of the same belonging, situate in various parts of Great Britain, have been given and conveyed, from time to time, by the said John Wesley, to certain persons and their heirs, in each of the said gifts and conveyances named; which are enrolled in his majesty's high court of chancery, upon the acknowledgment of the said John Wesley, (pursuant to the

act of parliament in that case made and provided;) upon trust, that the trustees in the said several deeds respectively named, and the survivors of them, and their heirs and assigns, and the trustees for the time being, to be elected as in the said deeds is appointed, should permit and suffer the said John Wesley, and such other person and persons as he should for that purpose from time to time nominate and appoint, at all times during his life, at his will and pleasure to have and enjoy the free use and benefit of the said premises, that he the said John Wesley, and such person and persons as he should nominate and appoint, might therein preach and expound God's holy word; and upon farther trust, that the said respective trustees, and the survivors of them, and their heirs and assigns, and the trustees for the time being, should permit and suffer Charles Wesley, brother of the said John Wesley, and such other person and persons as the said Charles Wesley should for that purpose from time to time nominate and appoint, in like manner during his life,—to have, use, and enjoy the said premises respectively, for the like purposes as aforesaid; and after the decease of the survivor of them, the said John Wesley and Charles Wesley, then upon farther trust, that the said respective trustees, and the survivors of them, and their heirs and assigns, and the trustees for the time being for ever, should permit and suffer such person and persons, and for such time and times, as should be appointed at the yearly conference of the people called Methodists, in London, Bristol, or Leeds, and no others, to have and enjoy the said premises for the purposes aforesaid: and whereas divers persons have, in like manner, given or conveyed many chapels, with messuages and dwelling houses, or other appurtenances, to the same belonging, situate in various parts of Great Britain, and also in Ireland, to certain trustees, in each of the said gifts and conveyances respectively named, upon the like trusts, and for the same uses and purposes as aforesaid, (except only that in some of the said gifts and conveyances, no life-estate or other interest is therein or thereby given and reserved to the said Charles Wesley:) and whereas, for rendering effectual the trusts created by the said several gifts or conveyances, and that no doubt or litigation may arise with respect unto the same, or the interpretation and true meaning thereof, it has been thought expedient by the said John Wesley, on behalf of himself as donor of the several chapels, with the messuages, dwelling houses, or appurtenances, before-mentioned, as of the donors of the said other chapels, with the messuages, dwelling houses, or appurtenances, to the same belonging, given or conveyed to the like uses and trusts, to explain the words, "Yearly Conference of the people called Methodists," contained in all the said trust deeds, and to declare what persons are members of the said conference, and how the succession and identity thereof is to be continued.'

With a view to produce uniformity in the deeds of settlement, and to secure the property thus held in trust for the conference, for the uses and purposes therein intended, a form of a deed was drawn up and inserted in the minutes for the conference. (See Wesley's Works, vol. v, p. 234.) After Mr. Wesley's decease all the chapels and parsonages were, and are still, conveyed to trustees in trust for the use of the conference in the same manner as they were formerly secured to Mr. Wesley, namely, for the sole use and benefit of the preachers and people for whom they were built; and these deeds of conveyance are rendered legal by the above-mentioned Deed of Declaration which is enrolled in the king's high court of chancery.*

When the Methodist preachers first came to this country, these colonies were a part of the British empire, and the societies which were raised up and established under their instrumentality were brought under the same disciplinary regulations as those were in England. Mr. Wesley's authority was acknowledged, and the

* It has, indeed, been asserted by some, that the Methodist chapels in England are owned by the Wesleyan Methodist Conference. This is a grievous mistake.—They are held in trust by trustees appointed for that purpose, so that the conference have no right in or control over the property, while the use of the pulpits is secured to the conference, as, indeed, of right they ought to be, as this is the best security that can be given for the perpetuity of having naught but Methodist doctrine preached, and Methodist discipline exercised in them.

houses of worship and parsonages which were erected or purchased were, as far as our information extends, secured in the same way that they were in Great Britain. And for the purpose of saving expense to the societies, and aiding them in possessing themselves of the property so as to secure it for the uses intended, the form of a deed was drawn up and published in the Discipline; and it is presumed that most of the original houses which were built before the revolution, and perhaps for a considerable time thereafter, were conveyed to trustees in the manner prescribed in said form. When, however, these United States took an independent stand among the nations of the earth, and the several states formed constitutions and statutes of their own, they provided, (at least some of them,) among other things, for the manner in which religious societies might incorporate themselves, so as to hold property according to law. And as the general conference thought it advisable that the houses of worship and parsonages should be legally held, they so formed their regulations in their Discipline, as to leave it optional with the several annual conferences to frame their deeds in such a manner as to hold the property legally, according to the provisions of the statutes of the several states and territories, at the same time so as to secure it for the use of the members of the Methodist Episcopal Church. This is manifest from the following language of the Discipline:—

‘Let the following plan of a deed of settlement, be brought into effect in all possible cases, and as far as the laws of the states respectively will admit of it.—But each annual conference is authorized to make such modification in the deeds, as they may find the different usages and customs of law require in the different states and territories, so as to secure the premises firmly by deed, and permanently to the Methodist Episcopal Church, according to the true intent and meaning of the following form of a deed of settlement; any thing in the said form to the contrary notwithstanding.’

‘In future we will admit no charter, deed, or conveyance, for any house of worship to be used by us, unless it be provided in such charter, deed, or conveyance, that the trustees of said house shall at all times permit such ministers and preachers belonging to the Methodist Episcopal Church, as shall from time to time be duly authorized by the general conference of the ministers of our Church, or by the annual conferences, to preach and expound God’s holy word, and to execute the discipline of the Church, and to administer the sacraments therein, according to the true meaning and purport of our deed of settlement.’

From this language of the Discipline some have very improperly asserted that Church property is generally owned by the conferences. That the property thus deeded guarantees to the preachers which may be duly authorized according to the discipline and usages of the Methodist Episcopal Church, the right of preaching God’s word therein, to execute the discipline of the Church, and to administer the sacraments, is an unquestionable fact; and we should be extremely sorry that any one should think of putting a different construction upon it; for who can suppose that any legislature would ever think of giving to a board of trustees the right of preventing the execution of their own discipline, or of excluding their own preachers duly authorized from their houses of worship, and thereby of defeating the very design for which the houses were built? But that the preachers have any control over the property, so as to convert it to their own use, or to alienate it from the members of the Methodist Episcopal Church, is as preposterous an idea as could well enter into the head of a wilful and perverted sophist.

But to support the assertion that Church property is owned by the conference, a clause is quoted from the deed of settlement as found in the Discipline. It is as follows:—

The trustees ‘shall erect and build, or cause to be erected and built thereon, a house or place of worship for the use of the members of the Methodist Episcopal Church in the United States of America, according to the rules and discipline which

from time to time may be agreed upon and adopted by the ministers and preachers of the said church, at their general conferences in the United States of America; and in farther trust and confidence that they shall at all times, for ever hereafter, permit such ministers and preachers, belonging to the said church, as shall from time to time be duly authorized by the general conferences of the ministers and preachers of the said Methodist Episcopal Church, or by the annual conferences authorized by the said general conference, to preach and expound God's holy word therein.'

But, pray tell us, what authority does this give to the preacher over the temporal property of the Church? Just as much as it gives the writer of this article over the property of these United States, merely because the constitution of the Union protects him as a citizen, and 'permits' him as such to enjoy all the rights and privileges of citizenship. And it would, in fact, be no more preposterous to assert the latter, and quote the constitution of the country for proof, than it is to assert the former, and quote the above clause from the Discipline for proof. All the right which this clause of the deed gives to ministers over the houses of worship is of a spiritual nature, or that which relates to their duty as ministers of the word, and as overseers of the flock of Christ. And as this is one of the uses for which those houses were erected, fully understood by the people who contributed their money to build them, it would be a manifest perversion of the design of the donors for any board of trustees to attempt to prohibit them from the performance of this duty.

But if the intention of the conference to possess themselves of Church property cannot be made out from the above clauses from the Discipline, our enemies seem determined to infer it from the following, which is taken from that part of the deed of settlement which provides for the sale of the premises in case the debt is such that it cannot otherwise be discharged by the trustees. It says,—

'And if such sale take place, the said trustees or their successors, after paying the debt and other expenses, which are due from the money arising from such sale, shall deposit the remainder of the money produced by the said sale in the hands of the steward or stewards of the society belonging to or attending Divine service on said premises; which surplus of the produce of such sale, so deposited in the hands of the said steward or stewards, shall be at the disposal of the next annual conference authorized as aforesaid; which said annual conference shall dispose of the said money, according to the best of their judgment, for the use of the said society.'

It seems truly surprising that such a provision, so humane and benevolent in its character, should be seized upon to stigmatize the characters of those who made it, as desiring to possess themselves improperly of the people's property. It will be seen, upon a fair and legitimate construction of this passage, that it was intended to afford a means of relieving the society of its debt, instead of investing the conference with a power to injure them. 'The surplus of the produce of such sale shall be at the disposal of the next annual conference,' 'which said annual conference shall dispose of such money, according to the best of their judgment, for the use of said society.' This, so far from giving the conference a right to dispose of the money for their own benefit, or of diverting the proceeds of the sale for any other purpose than that which was intended by the donors, that the conference must, according to the terms of the contract, dispose of it for the sole use of said society.

It is an easy matter for a malignant mind to raise cavilling objections, by taking every thing by the worst handle. So in the present instance, those who endeavor to put the worst possible construction upon every act of a Methodist conference or a Methodist preacher, take occasion from the above clause in our Discipline to inveigh against its framers, as designing to establish a temporal hierarchy with power to oppress the people, by filching their money from their pockets: whereas, the truth is, that this very provision demonstrates the watchful care which the conference meant to exercise over the temporal interests of the societies which they

had been instrumental in raising up. Suppose a society, after having built a house of worship, which cost, say \$6,000, and finding themselves unable to pay the debt they had contracted in its erection, were obliged to sell it, and after paying the lawful demands against it, they should have \$2,000 surplus. What shall be done with this surplus money? The above provision of the deed says, the annual conference shall dispose of it for the *use of said society*. Now it is certain that the money cannot legally and honestly be disposed of in any other way than by making it aid in furnishing the society with means to secure another house of worship. And the way in which this is generally done has been, that the preacher having the charge of that congregation goes among his more wealthy brethren and friends, presents the distressed case of that poor society, appeals to their benevolence, and thus, by adding a sum to the said surplus, obtains enough either to redeem the defalcated house, or to build another. And this act of benevolence is construed by our adversaries into an act of oppression!

Now, we challenge the world to produce a single instance in which a house has been seized upon by preachers for their own use, or in which they have appropriated the surplus money arising from the sale of any house otherwise than for the benefit of the society for whose use it was built. But if no such instance can be produced, we could enumerate many cases in which, by the indefatigable and gratuitous services of preachers, houses that were laboring under heavy debts have been relieved, and thus prevented from being alienated from the societies, and preserved for their use. And now, for these voluntary acts of benevolence, they are accused of avarice, of possessing themselves of the people's property; and by these charitable lovers of the people, their characters must be loaded with reproachful epithets; and who are thus exerting an influence to alienate the affections of our brethren from us. Against such insidious assailants we hope all our brethren and friends will be fully guarded, and not suffer themselves to be duped into a belief that their preachers are seeking to oppress them.

But suppose all that our enemies say of us were true, that Church property is owned by the conference;—is it certain that any deleterious consequences would result to the Church? If it were, in truth, deeded to the conference, the conference could only hold it in trust for the use and benefit of the Methodist Episcopal Church. And until it can be proved that the conference are corrupt, that they seek to aggrandize themselves at the people's expense, we know not but the property would be as safe, and as likely to be improved for the sole benefit of the Church, as if it were in the hands of lay-trustees. Who, we ask, in the midst of sacrifices, privations, and hardships, without any other pecuniary reward than barely a temporary livelihood, have been instrumental in raising up Methodist churches? We answer, the *Methodist preachers*, and not those kind-hearted creatures who now pretend to feel such commiseration for you, that they, out of mere charity, are endeavoring to alienate your affections from the very men, who, under the blessing of God, have been the means of your salvation, and of even erecting the many churches which now enrich and accommodate the ranks of our Israel. And is it not strange that these men, who invent slanders, are to be believed in preference to those who have devoted their lives and their all to your service?

But, as before stated, *it is not true that any Church property is owned by the conference*. The conference has *no desire* to own it. It is a burden with which they have no wish to load themselves. The property is owned by the *members* of the Methodist Episcopal Church, in the places where the churches are built, and for their use is held in trust by trustees of their own election, wherever the laws of the state have provided for that manner of their appointment; and where this is not the case, by trustees appointed as the Discipline directs, in the manner, and for the use and purposes before described.

That all churches erected for the Methodist Episcopal Church, are so far under the control of the conferences that the preachers appointed to minister in them have free access to the pulpits, and have authority to administer the sacraments and execute the moral discipline of the Church, we not only admit, but contend that it is just and proper that it should be so; for this is the very purpose for which the houses were built; and it would be amazingly absurd to suppose that any law of a state should authorize a board of trustees to trample on the doctrine and discipline of their own Church, and to divert the houses of worship to other purposes than those for which they were built. We contend, therefore, that neither conference, trustees, nor members, have any right, either in law or equity, to repel the preachers from their pulpits, or to prevent their exercising the discipline of their Church, or to appropriate the churches for any other uses than those for which they were erected. The only question to be decided is, *for what purpose were those houses built?* The answer is, and there can be no other correct answer, They were built for the *Methodist Episcopal Church in that place.* Who constitute this Church? The answer to this question is ascertained by a reference to the Discipline by which that Church is recognized, and which recognizes the Church. This Church is made up of preachers, deacons, elders, bishops, leaders, stewards, exhorters, trustees, and members, all holding to a set of doctrines and rules of Church order and government, as set forth and sustained in their book of doctrine and discipline. Hence a house of worship which has been built for this Church, for the preaching of its doctrines, and the exercise of its discipline, and the adoption of its usages, can never be denied to any of its officers or members, for the due exercise of any of those functions and duties arising out of or enjoined by the discipline by which they all profess to be governed. The contrary supposition would be no less absurd than it would to suppose that a Methodist congregation have a right to seize on a Presbyterian house of worship, and convert it to their own use; or that the congress of the United States have a right to appropriate the hall in which they assemble for the transaction of the business of the American nation into a Turkish mosque. An attempt to do so in either case would, we apprehend, be repelled, by showing that these houses were built for other purposes, and their legitimate uses were to be ascertained by a reference to their deeds of settlement in which these uses are specified. And to suppose that any legislature have the right of either defining or of abridging any religious doctrine, rite, or right, or usage, is to suppose that they have authority to infract the unalienable rights and privileges of freeborn citizens, and to prescribe the method in which they are to worship the living God; — an authority this which is expressly withheld by the constitution under which we live; as may be seen by the following clause in the *first* article of the amendments of the constitution, which were proposed to the legislatures of the several states by the first session of congress, held in New-York in the year 1789, and were ratified by the states in 1791:—

‘Congress shall make no law respecting the establishing of religion, or prohibiting the free exercise thereof.’

If congress, therefore, were to pass a law empowering a board of trustees to contravene the discipline of their own Church, or to prohibit the ‘*free exercise*’ of religious worship according to the acknowledged standards, rites, and usages of the Church, it would be justly considered unconstitutional, and hence of no force. But let us see if the constitutions of the several states in the union do not secure to the different denominations of Christians the same rights and privileges. In the ‘Declaration of Rights’ of the state of Maine, we find the following:—

‘All men have a natural and unalienable right to worship almighty God according to the dictates of their own consciences, and no one shall be hurt, molested, or restrained in his person, liberty, or estate, for worshipping God in the manner

and season most agreeable to the dictates of his own conscience, nor for his religious professions or sentiments, provided he does not disturb the public peace, nor obstruct others in their religious worship.'

The state of Massachusetts, after making a similar declaration to the one above quoted, adds the following:—

'And every denomination of Christians, demeaning themselves peaceably, and as good subjects of the commonwealth, shall be equally under the protection of the law; and no subordination of any sect or denomination to another shall ever be established by law.'

The state of Rhode Island is still under the charter granted to the good people of that colony by King Charles II., but even in that instrument we find the following very liberal provision in favor of religious freedom:—

'That no person within the said colony, at any time hereafter, shall be anywise molested, punished, disquieted, or called in question, for any differences of opinion in matters of religion, who do not actually disturb the civil peace of our said colony; but that all and every person and persons may, from time to time, and at all times hereafter, freely and fully have and enjoy his own and their judgments and consciences, in matters of religious concerns, throughout the tract of land hereafter mentioned, they behaving themselves peaceably and quietly, and not using this liberty to licentiousness and profaneness, nor to the civil injury or untoward disturbance of others, any law, statute, or clause therein contained, or to be contained, usage, or custom of this realm, to the contrary hereof, in anywise notwithstanding.'

The state of Vermont in its 'Declaration of Rights,' says:—

'That all men have a natural and unalienable right to worship almighty God according to the dictates of their own consciences and understandings, as in their opinion shall be regulated by the word of God: and that no man ought, or of right can, be compelled to attend any religious worship, or erect, or support any place of worship, or maintain any minister, contrary to the dictates of his conscience, nor can any be justly deprived or abridged of any civil right as a citizen, on account of his religious sentiments or peculiar mode of religious worship: and that no authority can, or ought to be vested in, or assumed by, any power whatever, that shall in any case interfere with, or in any manner control, the rights of conscience in the *free exercise* of religious worship.'

The constitution of the state of New-Hampshire has the following article:—

'And every denomination of Christians, demeaning themselves quietly, and as good citizens of the state, shall be equally under the protection of the law: and no subordination of any sect or denomination to another, shall ever be established by law.'

In the 'Declaration of Rights,' connected with the constitution of Connecticut, is the following section:—

'The exercise and enjoyment of religious profession and worship, without discrimination, shall for ever be free to all persons in this state, provided that the right hereby declared and established shall not be so construed as to excuse acts of licentiousness, or to justify practices inconsistent with the peace and safety of the state. No preference shall be given by law to any Christian sect or mode of worship.'

The following section is found in the constitution of the Delaware state:—

'Although it is the duty of all men frequently to assemble together for the public worship of the Author of the universe, and piety and morality, on which the prosperity of communities depends, are thereby promoted; yet no man shall, or ought to be compelled to attend any religious worship, to contribute to the erection or support of any place of worship, or to the maintenance of any ministry, against his own free will and consent: and no power shall, or ought to be vested in, or

assumed by any magistrate, that shall in any wise interfere with, or in any manner control the rights of conscience, in the *free exercise* of religious worship: nor shall a preference be given by law to any religious societies, denominations, or modes of worship.'

In the constitution of Maryland is the following clause:—

'As it is the duty of every man to worship God in such a way as he thinks most acceptable to Him, all persons professing the Christian religion are equally entitled to protection in their religious liberty.'

Virginia, in its constitution, says:—

'That religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence; and therefore all men are equally entitled to the free exercise of religion, according to the dictates of conscience; and that it is the mutual duty of all to practise Christian forbearance, love, and charity toward each other.'

North Carolina says,—

'All men have a natural and unalienable right to worship almighty God according to the dictates of their own conscience.'

South Carolina says,—

'The free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall, for ever hereafter, be allowed within this state to all mankind.'

Similar articles are found in every state of the union, and most of the others have expressed them in nearly the following language, which is found in the constitution of the state of New-York:—

'The free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall for ever be allowed in this state, to all mankind: but the liberty of conscience hereby secured, shall not be so construed as to excuse acts of licentiousness, or justify practices inconsistent with the peace or safety of the state.'

We have been thus particular in quoting from the constitution of the United States, and of the several states, with a view to remove any unfounded apprehension which may exist in any minds, that a special act of a legislature is necessary to secure any right or privilege to any particular denomination of Christians, or that any statute law can abridge any Christian privilege; for surely no statute can be binding which is incompatible with, or in any wise in contravention of a constitutional provision. And from the quotations we have made, it is manifest that the constitutional provisions of our country secure to the citizens thereof,

1. The right of worshipping God according to the dictates of their consciences.
2. The right of a '*free exercise*' of all their religious peculiarities and Church regulations; provided they do not sanction licentiousness, nor adopt practices which endanger the peace and safety of the state.
3. That no legislature can, consistently with the constitutional provisions which define and limit their powers and duties, by any enactment whatever, either bind the consciences, or abridge or restrain the liberties of any denomination of Christians in the '*free exercise and enjoyment*' of their religious duties and privileges—provided as above.
4. From this it follows inevitably that if, in the hurry of legislation, any such enactments should pass a legislature, they would, by an impartial judiciary, be set aside as unconstitutional.
5. From the whole, therefore, we infer that all the peculiarities of Methodism—unless it can be made to appear that some one of them is inconsistent with the

peace and safety of the state—are recognized and protected by the supreme law of the land.

6. And this leads us to an inference of great importance to the peace and harmony of the Church, which is, that no board of trustees, however constituted, whether by a special act of incorporation, or holding their authority under a general state law for the incorporation of religious societies, have any authority to interfere with, or in any way to violate the discipline of their own Church; for if the legislature itself is prohibited by a constitutional provision to abridge the religious liberties of the people, much less can they empower a board of trustees to do such an act. That this is a sound and correct conclusion, from which no sophistry can drive us, we are farther assured, by the decisions of some of the first law characters in the states of Vermont, New-York, and Pennsylvania; and they founded their decision on the known and acknowledged principles of constitutional law, which protect all religious denominations in all their peculiar rights and privileges.

That this is the settled policy of our government, as defined in the constitution of the United States, and the constitutions of the several states composing the union, we are fully satisfied. And the state of New-York has provided against any such infringement, by a board of trustees, by an express statute. The following is the statute to which we refer:—

‘And be it farther enacted, &c, That nothing herein contained shall be construed, adjudged, or taken to abridge, or affect the rights of conscience, or private judgment, or in the least to alter or change the religious institutions or governments of either of the Churches, congregations, or societies, so far as it respects, or in any wise concerns the doctrine, discipline, or worship thereof.’

And this was enacted in direct reference to the powers of trustees. It is, therefore, a most important provision, as it completely guards the doctrine and discipline of the Church from any and all infringements by a board of trustees, or from being in any way controlled by them, their duties being altogether of a temporal, and not of a spiritual character.

Now let us examine into some of the peculiarities of the disciplinary regulations and usages of our Church.

1. An itinerant ministry: Is it supposed that either a legislature, or a board of trustees created by them, can in any way abridge the free exercise of this ministry, or prevent them from occupying the houses of worship which were built for the use of the Methodist Episcopal Church?

2. Holding love-feasts, class and society meetings. An attempt to restrain the free exercise of worship in these meetings would be an infraction of our constitutional rights as above recited.

3. The appointment of class leaders, and stewards, to receive and disburse the money collected for the support of the ministers and poor members of the Church, being an essential feature in our Church economy, cannot be affected, done away, nor the exercise of this right and usage at all abridged, either by a state legislature, or any board of trustees. We allow that there may be a discrepancy between the provisions of particular statutes which define the duties and limit the powers of trustees, and the regulations of our Discipline in regard to the appointment of stewards and their duties; but as the constitutions of all the states in the union, as well as the constitution of the United States, guarantee to all denominations of Christians, without preference of one above another, the ‘*free exercise*’ of all their rights and privileges, it follows most conclusively that all such particular statutes are unconstitutional, and would of course be set aside as such by every impartial tribunal in the country.

Let us suppose a particular case. Suppose a legislature should pass an act mak-

ing it criminal to hold class meetings, and of course to appoint class leaders to meet classes and to receive the class collections :—is it to be supposed that such a law would be enforced in this country? Equally unconstitutional would be a statute forbidding the appointment of stewards, or any other officer, or of abridging his duties, so long as the discharge of them does not 'endanger the peace and safety of the state.' Our friends, therefore, may every where rest satisfied that they are protected in the '*free exercise*' of all their rights and privileges, as members of the Methodist Episcopal Church, so long as they behave as peaceable and orderly members of the civil community, inasmuch as they have thrown around them the broad shield of constitutional law and privilege.

Our remarks, so far, have been founded on the supposition that the deed of settlement, as printed in the Discipline, is generally used. This, however, is not the case, nor did the general conference ever intend that it should be. In the quotations we have already made from the Discipline, it will be perceived that the Discipline itself provides for settling the Church property legally, wherever the laws of the state have passed enactments for the incorporation of religious societies. This our adversaries in this controversy know perfectly well, though they have not the honesty and magnanimity to avow it. They choose rather to entrench themselves behind a mere temporary provision, made for the benevolent purpose of aiding our brethren in those places where no statute law has provided for the manner in which religious societies shall hold their property, that they may thereby sound an alarm for the mere gratification of a mischievous disposition; for we can see no other reason for thus disturbing the peace and harmony of a religious body of people, who are simply and honestly striving to do all the good in their power to their fellow men. But what we contend for is, that in whatever way the trustees are appointed, whether by the nomination of the preacher, and the election of a quarterly meeting conference, or, as in case of vacancies, by the election of the remaining trustees, or in the manner prescribed by a state law, these trustees, when so appointed, have no authority to interfere in the spiritual concerns of the Churches; and indeed, in the state of New-York, they are expressly forbidden such interference; their powers being by law restricted to the temporal affairs of the Church, not being allowed to have even a voice, as trustees, in fixing the amount of salary which may be allowed to the preachers. By what authority, then, do they undertake to regulate the spiritual concerns of the Church? If at all, by an usurped authority—for they certainly cannot derive it either from the law of the state or from the Discipline of their Church.

This may lead us to notice the precise limits of the right which the trustees, and the right which the preachers have in the houses of worship. The trustees hold the *property* in trust, for the use of the *members of the Methodist Episcopal Church* in the place where the house is built. The *property*, therefore, does not belong to the *trustees*; it belongs to the *members of the Church*, and is simply held *in trust* by the trustees, for certain uses, pointed out and defined by the Discipline, under whose authority, and according to whose regulations, they are recognized as trustees in membership in the Methodist Episcopal Church. And so sacred is this property considered both by the law of the state, and the Discipline of their Church, that these trustees cannot sell the property, if decreed as the Discipline directs, where no statute law exists on the subject, except for the purpose of liquidating a debt, but if held according to the law of the state, without either a special act of the legislature, or a decree of the court of chancery. Here, then, the power of the trustees ends. Well, can they appropriate it to any other use than that for which the house was built? Certainly not. Can they prevent the '*free exercise*' of the disciplinary rights and privileges of the Church to which they belong? Certainly not—unless you suppose them to possess the authority to trample upon the constitution of the

United States, and of the state in which they reside ; for both of these instruments, which are the supreme law of the land, guarantee to the Church all their peculiar rights and usages.

What right have the ministry in, or over these houses ? We answer, that as to the *property*, they have absolutely none, as ministers. They claim none—they want none,—do not, nor *never did*, to our knowledge, *seek* for any. But they have the right of *occupancy*. They have the right to preach God's word in them, to administer the sacraments, and to execute the moral discipline of the Church. As this is one of the uses for which all such houses were built, and is among the privileges of the Church, which are secured by the constitutional provisions of the country, we contend that no earthly power can deprive them of this right, without a plain violation of constitutional law.

But to infer hence that the ministry exercise a control, either *direct* or *remote* over the *property* of the Church, is as unjust as it would be to infer that they have a control over the property of these United States, because the constitution protects them in the exercise of their functions, as ministers of Jesus Christ. And to undertake to drive them from the pulpits merely because they *do not own the property*, would be as absurd as it would be to attempt to banish them from the United States, merely because they do not own the property of the country.

Allowing that we have taken an accurate view of this subject, those who ask how the Discipline of the Church can be executed in those Churches where the societies are incorporated by the law of the state, have had their queries answered, as there can be, except by mal-administration, no clashing between the law and the Discipline. So far from this the law and the constitutional provisions of our country protect and guarantee the '*free exercise*' of all the peculiarities of every religious denomination, so long as they do not disturb the peace and safety of the state, or sanction acts of licentiousness. They have a *constitutional right*—of which no man, nor set of men, can legally deprive them—to preach whatever doctrine they please, and to execute the moral discipline of the Church for the expulsion or reformation of offenders—and no power on earth has authority to interfere with, or control, or abridge them in the '*free exercise*' of this right. And we fully believe that any court having jurisdiction thereof would condemn a board of trustees who should attempt to trample upon the Discipline of their own Church, by virtue of their corporate powers.

Let us suppose a case. Suppose that a board of trustees, who hold property for the members of the Methodist Episcopal Church, were to undertake to do away the system of itinerant preaching, and plead their corporate powers in justification of the attempt:—can any man for a moment suppose that they would be sustained in the exercise of such an usurped power ? Or suppose they should be mad enough to attempt to say that class leaders, and consequently class meetings should be annihilated ;—would the law of the state sustain them in such a wild project ? Well, the existence of stewards and their duties, are as much an integral part of Methodism as that of class leaders ; and therefore a board of trustees have no more right to interfere to prevent their existence, or the discharge of their appropriate duties, than they have to say that an itinerant ministry, or the office of class leaders shall not exist.

If, indeed, the stewards were to claim the revenues of the Church, the trustees would have a right to interfere, because both the discipline of the Church, and the law of the state make them the guardians of this revenue. But class and quarterly collections (being considered in the light of voluntary contributions, as well as the sacramental and love-feast collections, which are taken up for the exclusive benefit of the poor members of the Church,) make no part of the revenues of the Church. These collections, according to the requisitions of the discipline, go into

the hands of the stewards, to be appropriated for the support of the ministry and the poor. The proper revenues of the Church are those moneys arising from house rents, burials, rents of slips—where such a practice prevails, and where it does not the cent collections supply their place—and subscriptions which are received for purchasing land and building houses of worship. Over these moneys, which are the only proper revenues of the Church, the trustees have exclusive control, and also over the property belonging to the Church, to keep it in trust for the uses intended.

Now suppose a board of trustees were to attempt to seize upon the moneys which are given voluntarily for the support of the ministry and the poor, and which, according to our regulations, go into the hands of the stewards to be appropriated for that purpose; does any man in his senses believe that they would be sustained in such a usurpation of power? Have not the stewards as good a right to claim from the trustees the proper revenues of the Church, as the latter have to claim those voluntary collections which were made for specific purposes?

We might, with equal justice, contend that a board of trustees have a right to claim the moneys collected for our missionary, Bible, and tract societies, or for the chartered and publishing funds. But what right have the trustees over these moneys? They were given for specific purposes; and therefore no man, nor set of men, has any right to divert them from the objects for which they were given. In all these cases, the proper officers appointed to receive and disburse these moneys have a right to claim them, to appropriate them, and account for them as the several constitutions under which they act prescribe. We are certain that these remarks, being founded on the principles of common justice, must commend themselves to the good sense of every reader.

We might here inquire why it is that so many hard things have been uttered and published on this subject? Why so much pains taken to render the Methodist ministry odious, by striving to make an impression that they either do or wish to possess themselves of the Church property? Is any *good* to be accomplished by misrepresentation? We have, indeed, no objection that the *truth* should be stated. We have no objections that our whole economy should be scanned, if it be done in a candid, dispassionate, and Christian manner; so that if any part of it is wrong, unscriptural, or oppressive to the people, it may be altered, and thereby made better. But we very much doubt whether slander and misrepresentation are likely to produce this desirable result.

We recollect that it was asserted not long since, and attempted to be proved, in a periodical publication, that our houses of worship were owned by the bishops! And how did the writer attempt to prove his assertion? Why from that clause in the Discipline which enumerates among the duties of a bishop that of 'overseeing the spiritual and temporal business of the Church.' Who could have believed that such a monstrous conclusion would have been deduced from such premises! The president of these United States is the constitutional *overseer* of the affairs of this nation; hence it follows, by necessary consequence, that he owns all the property of the United States! A wealthy farmer commits his flocks to the care of a shepherd, and says to him, you must have a special *oversight* of all the sheep committed to your charge; up jumps an enemy, stretches his throat, and cries out in the hearing of all the neighboring farmers and shepherds, That shepherd is the *owner of all these sheep*; have an eye over him or he will rob his master of his property, and corrupt all the honest shepherds in the country! Who does not admire the logical acuteness of this guardian of his neighbor's property? And what shall we say of those, whose pious souls are burning with such love to the Methodist flock, that they must warn them of the danger of being robbed of their Church property, merely because their appointed shepherds are commanded to 'oversee their spiritual and temporal concerns!' Is not their labor truly worthy of them?

It is somewhat strange, that these keen-sighted reasoners should never dream that it is possible that rogues and knaves *may* be found in the ranks of laymen as well as in the ranks of clergymen. It is to be hoped, at any rate, for the honor of the Christian ministry, that none of these public defamers are to be found in their ranks. Whatever may have been the case formerly, we believe that among those who are now warning the people of their danger from ministerial encroachments upon their property, there is none under the garb of a minister. This disgrace, therefore, we mean the disgrace of vile misrepresentation and slander, will not lie at the door of the ministry; and whether laymen who can descend to such pitiful artifices are to be trusted in preference to those whose honesty and zeal provoke their wrath, we shall leave for each man to determine for himself.

What has given origin to all this vituperation? Has there ever been a single case in which the ministry have seized upon Church property and converted it to their use? We say again, that we defy the most rigid scrutiny to detect a single instance of the kind. Have they ever *attempted* it? *Never!* But we could produce hundreds of cases in which the ministry have gone through the country from city to city, and from one town to another, and literally begged money from door to door, to aid small and poor societies either to build houses of worship, or to liquidate the debts on those already built, to save them from the sheriff's sale. And were these houses *deeded to the conference*? *Never in a single instance.* But they were secured firmly by deed to the *members* of the Methodist Episcopal Church. And is it for this disinterested conduct that these devoted servants of Jesus Christ are accused of wishing to possess themselves of the people's property? O malevolence! when wilt thou be satiated! Shall thy slanderous appetite devour the dead and the living to satisfy thy longings for defamation!

But we dismiss this subject, already protracted much beyond our intention when we commenced writing, by inviting all our readers to examine it for themselves, and then act in the premises according to the dictates of truth and a good conscience.

REESE ON QUAKERISM.

Quakerism versus Calvinism; being a reply to 'Quakerism not Christianity, or Reasons for renouncing the Doctrine of Friends; by Samuel Hanson Cox, D. D., Pastor of Laight-street Presbyterian Church, and for twenty years a member of the Society of Friends.'
By DAVID MEREDITH REESE, M. D., of the Methodist Episcopal Church.

'The thing that hath been, it is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun.'

So spake the man who had given his 'heart to seek and search out by wisdom concerning all things that are done under heaven.' And although his words should be understood with some restriction as it respects a few things which have been 'done under the sun,' it is, nevertheless, literally true in regard to most others, that they have been 'already of old time, which was before us.' Ever since the introduction of sin into our world, there has been a constant strife between truth and error, between darkness and light. This has given rise to many sharp controversies, which have been carried on from that time to the present, and which, it is more than probable, will continue until time shall be no more.

That some of these controversies have been productive of good, there can be no

doubt; while it is equally certain that many of them have only engendered 'strife about words,' and have ended as they were begun, both parties claiming the victory; and often, too, at the expense of truth and a good conscience.

In respect to the subjects of dispute in the work before us, they have employed the tongues and pens of some of the ablest men in the walks of literature and theological knowledge for centuries. And though this long-continued warfare has not been without its beneficial results, the question still is mooted whether Calvinism or Arminianism shall prevail; for our readers must understand that it is against the *Arminianism* of Quakerism that Dr. Cox chiefly contends; against this feature of the system he seems to exert the utmost of his intellectual strength, as though this were the chief object of his displeasure. All those denominations of Christians, therefore, which are distinguished by the one or the other of these peculiarities, are less or more interested in the final issue of this debate.

It is proper that we should inform our readers that the author of 'Quakerism not Christianity,' was born a Quaker, and continued among them until he was twenty years of age; that then he renounced the system, and the people who hold it, and became a minister in the Presbyterian Church, where he still continues to occupy a conspicuous place among his brethren. Conscious, as he believes, that Quakerism had a pernicious influence upon his own mind, and fearing that a like injurious influence is extending among others in the community, he felt himself bound to detect and expose its errors, and thus to warn his readers against its deleterious tendency. And had he confined himself strictly to the points of contrast by which Quakerism is contradistinguished from other sects which are deemed orthodox, his claim to a simple intention to expose the more objectionable features of the system would be less equivocal; and had there been less of dogmatism in his book, and more of that 'charity which thinketh no evil,' it would have commended itself with much more amenity to the consideration of sober-minded and intelligent Christians. There is no accounting, however, for the manner in which some men do things; and we are very far from attributing an improper motive to Dr. Cox, in his various attempts to rescue the Holy Scriptures from that evident support which they give to Arminianism, and for endeavoring to press them, apparently against their inclination, and contrary to their most obvious intention, into the service of high-toned Calvinism; for if some have been so far blinded by a false zeal for religion as to think they 'do God service' by burning their fellow beings as heretics, why may not a learned man, and an able minister, be so far under the power of prejudice as to persuade himself that he is subserving the interests of truth by a tortuous interpretation of certain texts of Scripture, to make them speak a language in accordance with his creed? Having formed this creed before he had candidly weighed and thoroughly investigated those parts of the sacred text which bear upon this point, it is very natural for him to suppose that that exegesis must be false which turns its weight against a system which has already been adopted as true. We offer these remarks simply as an apology for Dr. Cox in his bold attempts, by what we consider unauthorized criticisms on the sacred text, to support his favorite theory of ultra Calvinism, which he says he '*knows to be true*,' but which we fully believe to be false.

The author of the work before us is also a descendant from Quaker ancestors; but instead of imbibing a spirit of hostility toward his 'kinsmen according to the flesh,' he seems to have retained no little veneration for them; and believing that Dr. Cox had misapprehended, and very much misstated the views and opinions of Friends, he has volunteered his services to vindicate them from what he considered unmerited aspersions. How far he has succeeded the reader must judge. For our part, we think that the Quakers have erred in some important points of Christian doctrine; though we think that this censure applies with the greatest

force and justice to the *Hicksites*, who indeed form the largest portion of the sect in these United States. We have beheld with pleasure, that the party denominated *Orthodox*, hold fast all the great fundamental truths of Christianity as held by the *Arminian* portion of the Christian community, only differing with the latter as respects the ordinances of the Gospel, and the ministry of the word. From passing through the pages of the book in question, we think the author has succeeded in establishing the claims of this party to fundamental truth, and in vindicating them from the charge of heterodoxy, as well as from the foul aspersions which his antagonist had cast upon them.

But we have neither time nor space to go into a full examination of the book under consideration, but must content ourselves by earnestly recommending a perusal of its pages to those who wish to appreciate the merits of the controversy, and to decide correctly on the points which Dr. Cox had assailed with so much violence. Those who do this will, unless we very much mistake the spirit of the age in which we live, regret most of all, that any minister of the sanctuary should be found who could degrade himself and the dignity of the subject concerning which he wrote, by such scurrilous abuse as Dr. Cox has heaped upon the Quakers; and moreover, will think that cause is to be suspected as to its truth and tendency, which requires, even admits of, such carnal weapons for its defence and support.

SENTIMENTAL—THE POWER OF SYMPATHY.

Its Influence on our Life and Conduct.—For an evening's meditation, January 8, 1834.

'For a day in thy courts is better than a thousand. I had rather be a door keeper in the house of my God, than to dwell in the tents of wickedness [Heb.] I would choose rather to sit at the threshold of the house, &c.

For the Lord God is a sun and a shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly,' Psalm lxxxiv, 10, 11.

This is a psalm of David, longing for communion of the sanctuary, showing the blessed state of those that dwell therein. He prays to be restored to its enjoyment: and then says, 'Blessed is the man, who passing through the valley of Bacca make it a well [or of the mulberry trees make him a well:] the rain also filleth (or covereth) the pools; they go from strength to strength, [or from company to company] in Zion they appear before God.

There is an association of ideas in this beautiful psalm, in its exhibition of the blessed state of the truly pious, viz. when the soul is filled with Divine love, all creation seems to rejoice. Among the shades of the wood there is a resting place, every gentle breeze fans the Redeemer's praise, and God is a sun and a shield.—He will give grace; and He will give glory: the benefits are lasting, and no good thing will He withhold from them that love Him! How consoling, how soothing to a troubled soul!

I was musing on this subject this evening, when one singular circumstance in connection with another, passed in quick succession through my mind. We need not dive into the peculiar cases and circumstances of the *ancient* Christians or heathens, but we can frequently contrast them, and draw a line of comparison—the one had in possession a strong assurance of immortality and eternal life; the other only a glimmering ray of a future state of existence:—the one was humbled at the threshold of the house of God; the other sought the good things *only* of the present life.

Humility of soul excites sympathy. The language of the heart is, Teach me to feel another's *wo*; 'that mercy I to others show, that mercy show to me!' My venerable father possessed a peculiar faculty of instilling into his children's feelings the powerful influence of sympathy. The mournful and dying shrieks of the feeble insect, expiring amidst the flames on the devoted wood on the fire, was not unfrequently called up as a subject well calculated to make a deep and lasting impression. 'Hear!' he would often repeat, (during a long winter's night,) 'hear

the poor insect amidst his distress. He cries—he shrieks,—but it is all in vain.—How it suffers! It is almost gone! Now it is dying;—hear the last hissing sound! It is dead; and its body will soon be consumed! How often I have witnessed the heaving and throbbing breast, and the tear of pity started in the eye! At other seasons, to make another impression, the story of the children in the wood was repeated until, on one occasion, I remember that one of the children bursted into tears!

Sympathy of soul is one of those strong cements which bind human society together—it should be cultivated by every parent and teacher, though, like other virtues, it may be carried to an extreme. But the results of those parental admonitions made a deep, a *very deep* and powerful impression upon the mind and feelings of the children. 'Just as the tender twig is bent, the tree's is inclined!' It ran through the whole family.

There are some persons that I have known, and even good Christians too, I have thought were wholly destitute of this distinguished virtue. I doubt not but that it is, indeed, one of those sensations of soul which is directly communicated, felt, and experienced. I remember that on one occasion, laboring under a severe affliction, it was expected that I would die. My *will* was written; and many friends visited me. I had one friend who, I heard, had been repulsed from a sick man's room, and when he entered mine I did not wonder at it, for I expect that I had the same *feelings*, but perhaps not to the same degree, but I felt that I had rather he had stayed at home! I even now, though near twenty years have gone by, doubt in my own mind, whether that worthy brother was conscious of a sympathetic sensation of soul! How important is this matter, with a physician; how much more important, in visiting the sick, for the Christian minister to enter into all the feelings and sympathies of the afflicted! This subject, some how, has made a deep impression on my mind. When I view a pious person entering the room of the *afflicted*, I see the wishful look, the soul sinking, and sinking in sympathetic emotion at every *sigh*, and with every groan—the heart is tendered, the voice is softened, the actions correspond, and the very power of sympathy takes hold, and oftentimes very strong hold of the suffering patient; and amidst their agony of body, there seems to be mitigation of *pain* and suffering. This is often carried to the *dying hour*; and soothes the sorrows amidst the gloom of death. If sympathy of soul be, as it is indeed, a Christian virtue, how little of it seems to be felt and experienced among the greater proportion of the votaries of the cross of Christ! Yet an age, (or to use Scripture language,) a *day* is approaching when the Christian world may be roused to a full discovery of the true condition of the sufferings of the human family. Holy angels sympathized with Jesus while His disciples slept; and in the *dark hour* of His agony they fled. As Christians, we ever should cultivate this virtue, as a germ from Heaven, and hold it steadfast by faith to sustain us, not only against *dangers*, but death itself.

If the powerful effects of sympathy could sway the turbulent and angry passions of the heathen, surely it ought to influence our Christian conduct and affect our hearts. In 1827, having lost my youthful companion, in March following, (1828,) I, with my eldest son, visited Augusta college, in Ky., with the intention of placing him there. Not being conversant with *Latin poets*, I was invited in the room. I listened to a *class* reading in Virgil, under the instruction of the Rev. John P. Durbin, under whose superintendence the college flourished. The *poet* was describing the humble domicil and fields of his father, which were torn from his possession by a soldier of Augustus Cesar; the place of his infantile amusements was described; the cottage and sheep folds, the wheat fields and the groves, and all these were wrested from him by a ruthless soldier! He had resisted the soldier's attempt, and fled to save his life; and his pathetic description of the whole scene was so poetically portrayed, that Cesar ordered the premises to be restored to the family! I had almost conceived in my own mind the poet with his shepherd's flute, whistling and singing around his sheep fold, and gamboling among the lambs, now driven by the hand of the oppressor to seek for safety in some distant region. How many tyrants have been brought to feel the influence of the tender emotions of the human heart, which have been waked up to action from a poetical effusion or some striking and descriptive view. Such was the case with David in his back-slidden state, when the affecting parable was told, the rash and vehement sentence was passed, and then said the prophet unto him, 'Thou art the man!'

There is a peculiar interest attending the tender emotions of the heart in public speaking. There is something in the voice, and in the very gesture, which speak the emotions of the heart. Let the speaker feel, let his soul be fired up with Divine

love, let him enter into all the sympathies of his audience—then the results are visible. There is not only a force and power in his words and gestures, but there are indescribable emotions passing through the whole audience! In Illinois I attended a court occasionally; and when a particular attorney began to address the court, there was a general run of all descriptions of persons to reach the bar. There was not only a melody in his voice, but there was a tender emotion of soul. If thus at the bar we discover its influence, let us cultivate this powerful and ennobling virtue, still more powerful in its influence from the pulpit. On opening a little spiritual song book, I found that the following piece illustrates my view of the subject:—

'It grieves me, Lord, it grieves me sore,
That I have lived to thee no more,
And wasted half my days;
My inward power shall burn and flame
With zeal and passion for thy name;
I could not speak, but for my God,
Nor move but for his praise.

What are my eyes, but aids to see
The glories of the Deity,
Inscrib'd with beams of light;
In flowers and stars, Lord, I behold
The shining azure, green and gold,
And when I try to read thy name,
A dimness veils my sight.

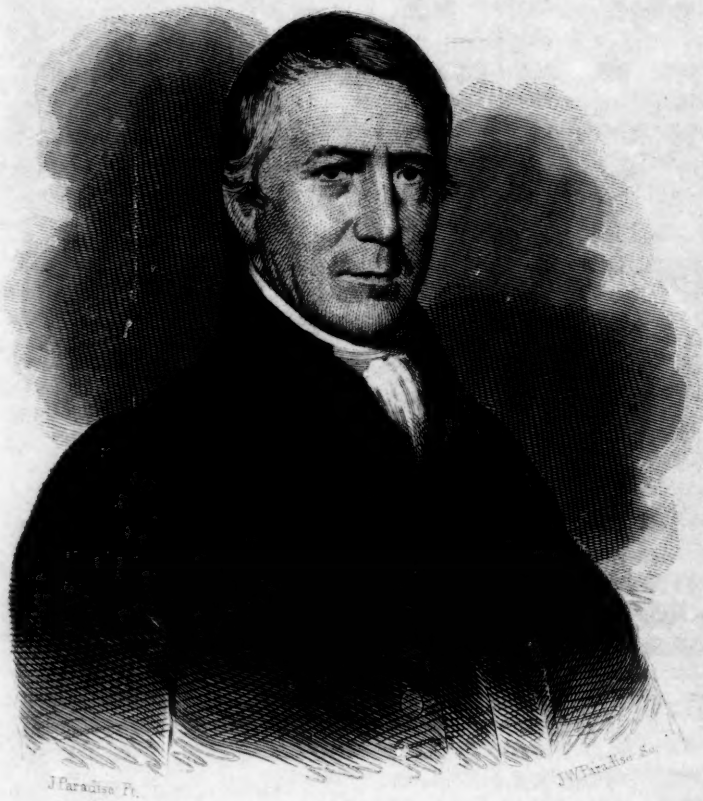
Mine ears are raised when VIRGIL sings
Sicilian swains and Trojan kings,
And drink the music in;
Why should the trumpet's brazen voice,
Or oaten reed awake my joys,
And yet my heart so stupid be,
When sacred hymns begin.

Change me, O God! my flesh shall be
An instrument of song to thee,
And now the notes inspire;
My tongue shall keep the heavenly chime,
My cheerful pulse shall beat the time,
And sweet variety of sound
Shall in thy praise conspire.

The dearest nerve about my heart,
Should it refuse to bear a part
With my melodious breath,
I'd tear away the vital chord,
A bloody victim to my Lord,
And live without the impious string,
Or show my zeal in death.'

THEOPHILUS.

ERRATA.—Page 26, line 6 from top, read *commemorated* for *communicated*.
Pages 100 and 101 in the Hebrew words, substitute *p (mem)* for *o (samech)* and *yod* for *vau*.
Page 119, line 11 from bottom, substitute 1833 for 1823. Same page, line 13 from bottom, substitute 599,736 for 619,771; and line 12 from bottom, for 405,464 substitute 385,429. Same page, line 2 from bottom, substitute *fifty-one thousand*, *one hundred and forty-five* for *seventy-one thousand*, *one hundred and seventy-eight*.



REV. HENRY STEAD.

